

A  
BOOKE OF  
CHRISTIAN  
Exercise appertaining to  
RESOLUTION,  
that is, shewing how that  
we should resolve our  
selues to become Christi-  
ans indeed:

By R. P.

*Perused by* EDMUND  
BVNNY.

HEB. 13.

*Jesus Christ, yesterday, and to day, and  
the same for ever.*



LONDON,

Printed by G. Purslowe, for Thomas  
Weaver, and are to be sold at his  
shop at the North doore of  
Pauls. 1630.





B. 1. 18

TO THE MOST  
REVEREND FATHER  
in God, his very good Lord and  
Patron, EDVVIN by the provi-  
dence of God, Arch-bishop of  
YORKE, Primate of Eng-  
land, and Metropo-  
litan, &c.



As it please your Grace to  
understand, that whereas  
at the first by a friend of  
mine, and after by mine  
own experience, I perceived  
that the Booke ensuing was  
willingly read by divers,  
for the perswasion that it hath to godlinesse of life,  
which notwithstanding in many points was cor-  
ruptly set downe: I thought it good in the end, to  
get the same published againe in some better  
manner, then now it is come forth among them:  
that so the good that the reading thereof might  
otherwise doe, might cary no hurt or dan-  
ger withall, so feare as by me might be prevented.  
For this cause I have taken the paines, both to  
purge it of certain points that carried either some  
manifest error, or els some other inconvinienece with  
the m: & to ioine another short treatise withall, to

## THE EPISTLE

hort those that are not yet perswaded, to  
 ioyne with vs likewise in the truth of Reli-  
 gion. For so to accept of our Aduersaries la-  
 bours so much as is good, may (I trust) bring  
 to passe with some few of them, that them-  
 selves will better perceiue; that wherein they  
 shall doe well, they may looke to bee as readily  
 inuictraged by vs, as when they doe ill, to bee  
 admonished or reprehended either, as the  
 case doth require: and others likewise of  
 their well willers (who yet notwithstanding  
 in this vary from them, that they stand  
 more indifferent in the cause of Religion, and  
 meane not otherwise to persist in their opi-  
 nion, but so farre as they thinke they haue  
 reason for them) may so be the rather in-  
 duced to assure themselves, (as the truth  
 indeed is) that wherein they haue suffici-  
 ent warrant for the points that they stand  
 on, they are not in any wise mistiked by vs,  
 but onely for those wherein they haue no  
 sufficient ground worke to beare them out.  
 I was also very glad, both that some of  
 them had taken paines in that kinde of  
 labour, and that others of their profession  
 were sometimes occupied in reading of such.  
 For whereas by their bookes that are of the  
 Controuersies, the readers of them that are  
 before smitten with that kinde of Infection,  
 are oft-times thereby the more intangled in  
 their errors, and more kindled likewise with  
 inordinate



## DEDICATORIE.

inordinate beate, against all those that more sincerely hold the Christian faith : by this kinde of labour it may fall out, that comming thereby to the feare of GOD, though but after a corrupt manner, yet therein may they possibly finde a ready way, first to draw them somewhat on, to a better aduise-ment of their wayes, and then after that, to espy their wonted errors likewise, and to ioyne with vs in the truelh of Religion. In which course the better to helpe them, I haue added this other treatise withall ; so to bring before their eies, how the case for that mat-ter doth stand betwixt vs, and how little cause there is for them so much to bee afraid of our profession, as some haue borne them in hand that they ought : trusting withall, that as they do already agree with vs in many points of great importance ; so they can be con- tent to condescend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall doe none otherwise then as of conscience, and duty they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time staied by this, for that I thought them not a present worthy enough in respect of my labours therein. But when I did more deeply consider, that I might very well hope of better acceptance, then the strict worthi-nesse of the thing should deserue, I was then



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fully resolved to be so bold as to present your Grace with them, such as they bee : and for what soever wanteth, either in them or me, to rest in the good assurance that I haue, that your Grace will notwithstanding of your owne inclination, in good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignity of your place in the Church of GOD among vs, and mine owne speciall dutie besides, doth of right require it, and much more then it, if mine ability might accordingly serue : and the nature of the matter in one principall point is such, as that by a certaine kinde of necessity it lea-  
 deth me thereunto. For whereas it may bee the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should bee brought forth to light by any of vs (though neuer so warily wee purged it before) where-  
 in notwithstanding there bee many good reasons to ground upon, for those that are otherwise minded : hence it is, that your Graces censure, especially, here in these parts, is of mee and others of the same iurisdiction, especially, to bee regarded for the place that GOD hath giuen you among vs. In which kind of labour, as Castalion first, then also Master Rogers haue done very well, in that little booke of Kempicius, that is called the Imitation of CHRIST, lea-  
 uing

## DEDICATION.

ning out the corruption of it, and taking onely that which was sound : so hath Iohn Baptist Fikler beene bere bold in wresting that which another had written so well, of the power of the magistrat ouer his subiects, and the duty of subiects to him againe, altogether to the establishting of the Popes supremacy, and to animate their owne confederates against their godly and lawfull Princes, changing nothing els (to speake of) but those very titles, and otherwise vsing the other matter, method, and stile. Neuerthelesse, as the former of these examples shew vs, how such likewise may rightly be used : so the other things may admonish those that would mislike to haue their ouersights so holpen, that they had neede as much to goe about to excuse their owne fellowes, as to impugne any others therefore, that vse their freedom more moderately. As for my selfe, hauing used my liberty so easily as I haue done, altering no more then neede required, and doing the same in quiet manner without any grieffe against the Author, whosoener it were, or disgrace to his doings (so much as might bee, not betraying the truth) I am the lesse carefull (vnder the protection of your Graces censure) either of the censure, or assaults of others, that are led more by affection then reason.

To be short, whereas the former of these two bookes calleth men from the loue of the world ;

## THE EPISTLE, &c.

and the latter likewise doth call men from  
 their wonted errors unto the truth: in both  
 these respects I thought your Grace would  
 so much the rather accept of them. For ha-  
 ving had so long experience of the world as  
 you have, very likelihood teacheth, that  
 needs you must grow more and more from  
 the love thereof: And it is sufficiently  
 knowne unto all, that having found this  
 mercy your selfe, to bee deliuerd from the  
 former ignorance, and to bee brought to  
 the knowledge of the truth, you have in like  
 sort (in this long course that GOD hath gi-  
 uen you) much called on others to doe the  
 like. These Bookes therefore that treat of  
 the same, I thought should be the rather  
 welcome. And I beseech almighty GOD, the  
 fountaine and giuer of all things, to giue  
 you grace so to consider of the one, and to goe  
 on forward in the other, as that more and more  
 departing from the love of the world, and more  
 and more performing the worke of the Ministry,  
 you bring the former at length to nothing, and  
 make the other a polished worke for the day of  
 the Lord.

Your graces most humble in  
 the Lord,

EDMYND BYNNY.





## THE PREFACE.

*to the Reader.*



Concerning the former of these two Bookes (gentle Reader) I haue to admonish thee of certaine things therevnto belonging. And first as touching the Author of it, then as touching the Booke it selfe. Who it is that was the Author of it, I doe not know, for that the Author hath not put to his name; but onely two letters in the end of his preface: which two letters I haue set downe vnder the title of the Booke it selfe. But whosoever it is that was the Author of it, himselfe doth set downe both the occasion wherevpon he wrote it, and what was his intent and purpose therein. The occasion of it was, that one *Gaspary Loart*, Doctor of Divinity, and a Iesuite Frier, had before written a Booke of much like argument in the Italian tongue: which a countriman of ours at *Paris* in *France* had about foure yeeres since translated into English: and had done (as hee thought) much good thereby. Where

*Of the Author.*

*By what occasion he wrote.*

A 5



## THE PREFACE

vpōn the Author hereof minding to haue imprinted that againe, and to haue enriched it, both with matter and method : he found the course that hee determined, to haue this issue in the end, that he thought not good to imprint againe that Booke of Doctor *Lovells*, but rather to make another of his owne, and to gather in therevnto, whatsoeuer is in that Booke, or others such like to this effect. Which course when he had taken, he thought good to follow this order therein : First, to shew, how to resolue our selues to serue G O D indeed; then, how to beginne to doe it: and lastly, how to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntill hee shall be able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life, among so many Bookes of controuerxies, for that those (though otherwise hee account them needfull) doe helpe but little, he saith, oft times to good life ; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindreth.

*His intent  
and purpose.*

## TO THE READER.

hindereth deuotion. In so much that he much misliketh, that men commonly spend so much of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but weary themselves in vaine : making much adoe, but getting but little profit thereby, much disquieting our selues and others: and yet obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in Religion, yet laying aside hatred, malice, and wrathfull contention, to ioyne together in amendment of life, and in praying one for another. Which we might haue heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and duty to God commend vnto thee. Concerning the Booke it selfe, it seemeth to be most of all gathered out of certaine of the Schoolemen (as they are tearmed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as other were rather occupied about the controuerxies, that were most

*Of the booke  
it selfe.*

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most in question among them. And although my selfe haue bestowed no great time in them : yet by the little that I haue bestowed, I see it to resemble them so much, (especially for the inuention of it) that as wee finde sometimes a ready helpe in the face of the child to guesse at the father ; so in the like wise we thinke that wee haue in this Booke it selfe, that which may leade vs to this coniecture. But my meaning at this time is no more but this, first, to shew thee what it was, as it is set forth by the Author himselfe : and then what is done therevnto by mee, that so I might get it published to all. As it is set forth by the Author himselfe, if wee consider the substances of it, surely it was well worth the labour (a few points onely excepted) and much of it of good perswasion to godlinesse of life. But if we consider the forme or manner of it, therein maist thou finde, that it was needfull for me, before hand to admonish thee of these few things. First, that throughout the whole booke the Author hath vsed, in those Scriptures that hee alledgeth, the vulgar translation that was before in common vse with them : and some speciall wordes, precisely, such as before they haue ta

k n a v



## TO THE READER.

ken vpon them to obserue, and therein  
 stil to dissent from vs. The vulgar trans-  
 lation is kuowne well enough, so that  
 I need to say nothing of it. Those spe-  
 ciall words that precisely he vseth, are:  
 Our Lord, when it is more agreeable to  
 the text to say, the Lord: iustice for righ-  
 teousnesse: penance, for repentance:  
 merit for good workes, or the seruice of  
 God: and a few others.

Then also in diuers parts of the  
 Booke there were mingled in withall  
 certaine opinions and Doctrines of  
 their owne profession, most of them  
 such as are manifest corruptions, and  
 some of them no more but euer ven-  
 turous; and certaine places alledged  
 out of others, little appertaining to  
 the matter, or else more coldly hand-  
 ling the matter propounded, then that  
 well they could match with the re-  
 sidue that are in the Treatise to that  
 purpose alledged. In this manner came  
 it into my hands: and so it is yet ex-  
 rant among them. Now concerning  
 my doings therein, first, for the sub-  
 stance of it, because it is much of it  
 good, I haue so farre not onely concei-  
 ued liking of it my selfe: but also haue  
 done my best endeouour, thus to pub-  
 lish vnto all; that so many as will

*What is done  
 to it since.  
 First in the  
 substance  
 which is ap-  
 proved.*



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may take to themselves the benefit of it. In which kind of argument, though many others in these our daies haue done very commendably likewise, yet I doe speciall commend this vnto thee, the rather for that it proceedeth from those that otherwise are for diuers points, the greatest aduerlaries that we haue in the cause of Religion. And whereas inordinate contention is not onely vnseemely for the Church of GOD, but also hurtfull to the cause of Religion, a speciall point of wisdom it is, when GOD hath bestowed any good gift on any of vs all, that others should so esteeme thereof, as that they make the same a meane to moderate the bitternesse of their affections towards all those, that gladly would liue peaceably with all, so much as they might : as also on the other side it is very cleare, that those that will not (so farre as the cause of Religion it selfe doth permit them) may haue iust occasion to be ashamed ; and thereby to finde out what kinde of spirit it is that doth leade them. So the substance of the booke is such, as that a minde that is well disposed, may with one and the selfe same labour, gather out of it both lessons of godlinesse vnto it selfe, and that

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that which may somewhat occasion  
some certaine agreement among cer-  
taine of vs, with such of them I meane,  
as stand more indifferent, and are con-  
tent to dissent no further from vs, then  
of conscience they thinke that they  
ought. The former of which will yeeld  
vs this fruit, that we shall addresse our  
selues to doe, in some good measure,  
our seruice to God: the other, that we  
shall doe it with a quieter conscience,  
our selues desirous to bee at peace  
with all, so farre as conueniently may  
bee obtained. On the other side like-  
wise, because I found the manner and  
forme so farre forth out of order, as  
I haue declared, therefore did I ende-  
uour my selfe to helpe it a little as need  
required. But as touching the Transla-  
tion that they vse, I haue altogether  
let them alone therewith: partly to  
condiscend so farre vnto them, as to  
suffer themselues in such case to vse  
what Translation they will, and with  
good will to heare them therein: and  
partly for that diuers points of the  
matter were so grounded therevpon,  
that the Translation might not bee a-  
mended, vnlesse the matter were al-  
tered likewise. So farre forth there-  
fore as there was no manifest error ta-  
ken

*Then the  
forme of it,  
which is  
amended.*

## THE PREFACE

ken in withall, I haue left it wholly vnto them : though otherwise it might oft times be amended. For which cause also I did the rather omit to meddle with the quotations, to alledge the verse of the Chapter withall, because that in distinguishing of the verses, wee disagree sometimes : and forbearing to obtrude ours vnto them, vnlesse I thought they would take it in good part, haue forborne likewise to vse theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the Author so precisely useth, I haue vsed my libertie therein, sometimes letting them stand as they are, and sometimes altering them, when they were abused, or otherwise the cause did so require. Those other points of their proper opinions, wherein wee dissent from them, and they (no doubt) from the truth it selfe, I haue cleane left out : some of those venturous points besides ; together with certaine of those places likewise, which hee hath alledged out of others, that did not so much appertaine to the matter that hee had in hand, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore  
left



## TO THE READER.

left out, for that neither my selfe could allow to leaue any such as (to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrying still such corruption with it. And this haue I done so much the rather, for that most of these things seeme rather to bee added by some that had the perusing of the booke: before it might be allowed among them to come to the print, then by the proper Author thereof: they doe so little oft times agree with the argument that there hee hath in hand, nor with the manner of handling of it. As for examples, in the first part of the booke and third Chapter, setting down the end of mans life, which he saith is the seruice of God; eight or nine times in that Chapter is ioyned withall the gaining of Heauen: which notwithstanding is not agreeable to the manner of the Authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of *Zachary*, in the beginning of the third, and by his diuision in the beginning of the fourth Chapter where notwithstanding the gaining of Heauen is very odly put in againe. The  
other



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other sort likewise I thought good to leaue forth, for that being impertinent, they might discredit some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirit in those dayes doth proceed a great deale more effectually, both in doctrine and exhortation, then it did in the dayes of diuers of those that were heere alleaged. Wherein, if there shall bee any that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouer-rule their iudgements, nor very carefull to mainetaine mine owne; if any shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to mee to bee most expedient to the glory of G O D, and to the benefit of his people heere: as also I haue sometimes interlaced a word or two; the better to open the Authors meaning, or to make the sense more full. And so without any further defence of my doings therein, now (gentle Reader) I send thee ouer to the Booke it selfe: where if thou shalt bestow a little paines (though it be no more,

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more, but once with aduifement to reade it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find, then descending to the Author of it, seeing himselfe desireth to be helpen by thy prayers, thou shalt doe well, both to thanke God for him for this which is done, and to sollicite him with thy prayers, on behalfe of him and the rest, that it would please him to giue them a further knowledge of the truth in Christ, so farre as his wisdom hath thought expedient, to the setting forth of his owne glory, and to the saluation of those that are his. And God giue vs all (so many as doe appertaine to his Kingdome) his grace in that measure, that both we may agree together in the truth of Religion, and altogether imploy our selues in his seruice here, in peace and quietnesse one with another. And so I bid thee heartily farewell. As

Bolton Percie, in the Anciency or  
liberty of Yorke, the 9.  
of Iuly: 1584.

*Thy hearty welwiler in Christ,*

EDMUND BUNNY.

THE BOOKE OF  
Christian exercise, appertai-  
ning to Resolution.

THE CONTENTS OF  
the first part of this Booke, tou-  
ching the helpes of Resolution  
to serue GOD.

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nemy.*



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*enemy to Resolution.*

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*And the mischiefe thereof at the last*

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*The*

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foure speciall points:

1 First, that it is an ordinary meanes  
B 2 of

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2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruants, which are laid downe and declared in particular.

3 Thirdly, what speciall consideration of comfort a man may haue in tribulation.

4 Fourthly, what is required at mans hands in tribulation.

## THE III CHAPTER.

Of the third impediment: which is, loue of the world; which is drawne to sixe points.

1 First, how, and in what sense the world, and commodities thereof are vanities: and their generall points of worldly vanities.

2 Secondly, how worldly commodities are weere deceit.

3 Thirdly, how the same are pricking thornes,

4 Fourthly, how the same are misery and affliction.

5 Fifthly, how they strangle a man: with a description of the world.

6 Sixthly, how a man might auoide the danger thereof, and vse the commodities thereof to his owne benefit.

## The Contents.

### THE IIII CHAPTER

Of the fourth impediment: which is too much presuming of Gods mercy, wherein is declared :

That prolonging of our iniquities, in hope of Gods mercy, is to build our sinnes on Gods backe.

Of the two feete of our Lord : that is, mercy and truth,

Of two dangers of sinners: & how Gods goodnesse helpeth not them that persevere in sinne.

Whether Gods mercy be greater then his iustice.

The description of true feare,

Of seruile feare, and of the feare of children: and how seruile feare is profitable for sinners.

### THE V. CHAPTER.

Of the fift impediment: which is delay of resolution vpon hope to do it better, or with more ease afterward wherein a declaration is made :

Of seuen speciall reasons, why the Devil loneth vs to delay : and of sixe principall causes, which make our conuersion harder by delay.

How hard it is to repent in old age, for  
B 3 bina



## The Contents.

What that is not accustomed to some hardnesse before, and what charge a man draweth to himselfe by delay.

That the example of the theefe saved on the Crosse, is no warrant to such as deferre their conversion.

Of direct reasons, why conversion made at the last houre is sufficient.

## THE VI. CHAPTER.

Of three other impediments : that is, sloth, negligence, and hardnesse of heart: wherein is declared.

The foure effects of sloth : and the meanes how to remove them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of two degrees of hardnesse of heart.

How hardnesse of heart is in all persecutors.

The description of an hard heart : and the danger thereof.

The conclusion of the whole Booke.

# THE FIRST PART OF THIS BOOKE.

## CHAP. I

*Of the end and parts of this Booke, with a  
necessary advertisement to the Reader.*



His first booke hath for *The end of  
this booke.*

his proper ende, to per-

swade a Christian by name

to become a true Christian

indeed, at the least, in resolution of

minde. And for that there be two

principall things necessary to this

effect: therefore this first Booke shall

be deuided into two parts. In the

first shall be declared important rea-

sons and strong perswasions, to pro-

uoke a man to this resolution: In the

second shall bee refuted all the impedi-

ments, which our spirituall enemies (the

flesh, the world and the diuell) are wont

to lay for the stopping of the same:

knowing very wel that of this resolution

dependeth all our whole seruice of God.

For he that neuer resolueth himselfe to

doe well, and to leaue the dangerous

state of sinne wherein he liueth, is farre

off from euer doing the same. But he that

sometime resolueth to do it, although

by frailty hee performeth it not at that

*The parts of  
this Booke.*

*The necessity  
of this reso-  
lution.*

2  
*The first part.*

*Acts 7.*

*Apoc. 13.*

*Rom. 1.*

*An aduer-  
sament.*

time: yet is that resolution much acceptable before God, and his minde the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and vncuriously contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vtill hee bee giuen ouer into a reprobate sense, which is the next doore to damnation it selfe,

2 One thing therefore I must aduertise the Reader, before I goe any further, that hee take great heed of a certaine principall deceit of our ghostly aduersary, whereby he draweth many millions of soules into hell daily: which is, to feare and terrifie them from hearing or reading any thing contrary to their present humor or resolution. As for example, an vsurer from reading books of restitution: a leacher from reading discourses against that sinne: a worldling from reading spirituall bookes or treatises of deuotion. And he useth commonly this argument to them for his purpose: Thou

icck



3  
The first Chapter.

Seeft how thou art not yet resolved to  
leauce this trade of life, wherein thou  
art: and therefore the reading of these  
bookes will but trouble and afflict thy  
conscience, and cast thee into sorrow &  
melancholy, and therefore reade them  
not at all. This I say, is a cunning sleight  
of Sathan, whereby he leadeth many  
blindfolded to perdition, euen as a Faul-  
kner carrieth many hawkes quietly be-  
ing hooded, which otherwise he could  
not doe, if they had the vse of their  
sight.

*The Dislike  
arguments.*

3 If ignorance did excuse sin, then  
this might bee some refuge for them  
that would liue wickedly, but this kinde  
of ignorance ( being voluntary and  
wilfull ) increaseth greatly both the  
sinne, and the sinners euill estate. For  
of this man the holy Ghost speaketh  
in great disdaine. *Noluit intelligere ut  
bene ageret*: He would not vnderstand  
to doe well. And againe, *Quia tu scien-  
tiam repulisti, repellam te*: For that thou  
hast reiected knowledge, I will reiect  
thee. And of the same men in another  
place the same holy Ghost saith, *They  
doe leade their liues in pleasure, and in a  
moment goe downe vnto hell, which say  
to God, Goe from vs, we will not haue the  
knowledge of thy wayes.* Let euery man

*Wilfull ig-  
norance in-  
crease of  
sinne.*

*Psal. 35.*

*Or 4.*

*Iob 22.*

B 5                      there-

*considerations.*

*The first part.*

*See S. Aug.  
of the sinne,  
de gras. &  
lib. arb. c. 3.  
and S. Chry.  
soft. hom. 26.  
An ep. ad Rom.*

therefore beware of this deceit, and  
bee content at the least to read good  
bookes, to frequent deuout company,  
and other like good meanes of his a-  
mendment, albeit hee were not yet re-  
solved to follow the same: yea although  
he should finde some grieve and repug-  
nancy in himselfe to doe it. For these  
things can neuer doe him hurt, but may  
doe him very much good: and it may  
be that the very contrariety and repug-  
nancy which he beareth in frequenting  
these things against his inclination,  
may moue the mercifull Lord which  
seeth his hard case, to giue him the  
victory ouer himselfe in the ende, and  
to send him much more comfort in the  
same, then before hee had dislike. For  
hee can easily doe it onely by alte-  
ring our taste with a little drop of his  
holy grace, and so make those things  
most sweete and pleasant, which be-  
fore tasted both bitter and vsauou-  
ry.

*What minde  
a man should  
bring to the  
reading of  
this booke.*

4 Wherefore as I would heartily wish  
euery Christian soule, that commeth  
to read these considerations follow-  
ing, should come with an indifferent  
minde layd downe wholly into Gods  
hand, to resolve and doe, as it should  
please his holy spirit to moue him vn-

3  
*The second Chapter.*

*Consideration*

and although it were to the losse of all worldly pleasures whatsoever ( which resignation is \* absolutely necessary to every one that desireth to be saued ) so if some cannot presently win that indifferency to themselves, yet would I counsell them in any case to conquer their mindes to so much patience, as to goe through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not but God may so pierce these mens hearts before they come to the end, as their mindes may be altered, and they yeeld themselves vnto the humble and sweete seruice of their Lord and Sauour, and that the Angels in heauen may reioyce and triumph of their retaining, as of sheepe, most dangerously lost before.

CHAP. II.

*How necessary it is to enter into earnest consideration and meditation of our estate.*

**T**He Prophet *Jeremy* after a long complaint of the miseries of his time, fallen vpon the *Jewes* by reason of their sins, vttereth the cause thereof in these word: *All the earth is fallen into utter desolation, for that there is no man which considereth deeply in his heart.* Signifying

\* Needfull  
is, both vnto our true  
seruing of  
God, and to  
assure our  
owne con-  
sciences of  
our effectu-  
all calling  
in Christ:  
but not to  
procure sal-  
uation vnto  
vs: the me-  
rit whereof  
is altogether  
to be  
sought in  
Jesus Christ  
Luke 13.

*Jer. 22.*



**Ionas.**

**Leuit. 17.  
Deut. 14.**

nifying hereby, that if the *Jewes* would haue entred into deepe and earnest consideration of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the *Niniuites* did by the forwarning of *Ionas*: albeit the sword was now drawn, and the hand of God stretched out, within forty daies to destroy them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminare, or chew their cud, were accounted vncleane by the law of *Moses*: as no doubt, but that soule in the sight of God must needes be, which resolueth not in heart, nor cheweth in often meditation of minde, the things required at her hands in this life.

2 For want of this consideration and due meditation, all the foule errors of the world are committed, and many thousand Christians do finde themselves within the very gates of hell, before they mistrust any such matter towardes them, being carried through the vale of this life blinde folded with the vale of negligence and inconsideration, as beasts to the slaughter house, and neuer suffered to see their owne danger, vntill it bee too late to remedy

ould remedy the same.

3 For this cause the holy Scripture both recommend vnto vs most carefully this exercise of meditation, and diligent consideration for our duties, to deliuer vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his ambassage from God touching all particulars of the law, addeth this clause also from God, as most necessary. *These words must remaine in thy heart,* Deut. 6. *thou shalt meditate vpon them both at home and abroad, when thou goest to bed, and when thou risest againe in the morning.* And againe in another place: *Teach your children these things, that they may meditate in their hearts vpon them.* The like commandement was giuen by God himselfe to Iesua, Iesua 1. at his first election to gouerne the people: to wit, that he should mediate vpon the law of Moses both day and night, to the end he might keepe and performe the things writen therein. And God addeth presently the commoditie hee should reape thereof. *For then (saith he) shalt thou direct thy way aright, and shalt vnderstand the same.* Signifying, that without this meditation, a man goeth both amisse, and also blindly, not knowing himselfe whether

1 Tim. 4.

Psal. 1.

Pro. 15.

Eccle. 14.

Gen. 24.

Esay 38.

Or, mourne  
for it was in  
the way of  
sorrowing  
& lamenta-  
tion.

Psal. 118.

Psal. 62.

Psal. 119.

§ S. Paul hauing described vnto his  
(scholler *Timothy*, the perfect duty of a  
Prelate, addeth this aduertisement in  
the end: *Hac meditare* : Meditate, pon-  
der, and consider vpon this, And final-  
ly, whensoever the holy Scripture de-  
scribeth a wise, happy, or iust man (for  
all these are one in Scripture, for that  
iustice is onely true wisdom and feli-  
citie) one chiefe point is this. *Hee will  
meditate vpon the law of God both day and  
night.* And for example in the Scrip-  
tures, how good men did vse to medi-  
tate in times past, I might here reckon  
vp good store, as that of *Isaac*, who went  
foorth into the fields towards night to  
meditate; also that of *Ezechias* the king,  
who (as the Scripture saith) did \* medi-  
tate like a Dove, that is in silence, with  
his heart onely, without noise of words.  
But aboue all other the example of ho-  
ly *Dauid* is singular herein, who euery  
where almost, maketh mention of his  
continual exercise in meditation, say-  
ing to Ged. *I did meditate vpon thy com-  
mandements which I loued.* And againe, *I  
will meditate vpon thee in the morning.* And  
againe, *O Lord how haue I loued thy law?*  
*It is my meditation all the day long.* And  
with what seruor and vehemencie hee  
vseth to make these meditations, hee  
sheweth



his heart when he saith of himselfe : My heart did waxe hot within me, and did kindle in my meditations.

Psal. 38

4 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to seruor then they, by reason of the greater benefit wee haue receiued : yet doe we liue so lazily ( for the most part of vs ) as we neuer almost enter into the meditation, and earnest consideration of Gods lawes and commandements : of the misteries of our faith, of the life and death of our Sauour : or of our duty towards him : and much lesse doe we make it our daily study and cogitation, as those holy Kings did, notwithstanding all their great businesse in the Common-wealth.

7 Who is there of vs now adayes

Psal. 119

which maketh the lawes and commandements or iustifications of God (as the Scripture termeth them) his daily meditations, as King David did ? Neither onely in the day time did hee this, but also by night in his heart, as in another place he testifieth of himselfe. How many of vs doe passe ouer whole dayes and moneths, without euer entering into these meditations ? Nay, God grante there bee not many Christians in the

Psal. 70

world,

*Beleeve in  
grosse.*

world, which know not what these meditations doe meane. Wee beleeue in grosse the mysteries of our Christian faith, as that there is an hell: an heauen: a reward for vertue: a punishment for vice: a iudgement to come: an account to be made, and the like: but for that we chew them not well by deepe consideration, and doe not digest them well in our hearts, by the heate of meditation, they helpe vs little to good life, no more then a preseruatue put in a mans pocket can helpe his health.

*Marvellous  
effects of in-  
consideration*

8 What man in the world would adventure so easily vpon sin (as commonly men doe, which drinke it vp as easily as beasts drinke water) if he did consider in particular the great danger, and losse of grace, the losse of Gods fauour, and purchasing his eternall wrath; also the death of Gods owne Son sustained for sinne, the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euery Christian in some doth beleeue, yet because the most part doe euer consider them with due circumstances in their hearts; therefore they are not mooued with thee same, but doe beare the knowledge thereof locked vp in their breasts, without any sense or feeling: euen as a man carrieth

with fire about him in a flint stone  
without heat, or perfumes in a poma-  
n without smell, except the one bee  
eaten, and the other be chafed.

9 And now to come neere our mat-  
ter (which we meane to handle in this  
booke) what man liuing would not re-  
solue himselfe throughly to serue God  
indeed, and to leaue all vanities of the  
world, if he did consider as he should do,  
the waighty reasons he hath to moue him  
thereto: the reward he shall receiue for  
it, and his infinit danger if hee doe it  
not? But because (as I haue said) scarce  
one among a thousand doth enter into  
these considerations, or if he do, it is  
with lesse attention, or conscience, then  
so great a matter requireth: hereof it  
commeth, that so many men perish daily,  
and so few are saued, for that by lacke of  
consideration they neuer resolue them-  
selues to liue as they should doe, and as  
the vocation of a Christian man re-  
quireth. So that wee may also com-  
plaine with holy *Jeremy*, alleaged in the *Ier. 12*  
beginning, that our earth also of chri-  
stianity is brought to desolation, for that  
men doe not deeply consider in their  
hearts.

10 Consideration is the key which  
openeth the doore to the closet of our  
heart,

*The nature  
of considera-  
tion.*



heart, where all our bookes of account doe lie. It is the looking glasse, or rather the very eye of our soule, whereby shee seeth her selfe, and looketh into all her whole estate: her riches, her good gifts, her defects, her safety; her danger, her way shee walketh in, her pace shee holdeth: and finally, the place and end which shee drawe h vnto. And without this consideration, shee runneth on blindly into a thousand brakes and briers, stumbling at euery step into some one inconuenience or other, and continually in perill of some great and deadly mischiefe. And it is a wonderfull matter to think, that in other businesse of this life, men both see and confesse that nothing can bee either begun, prosecuted, or well ended without consideration, and yet in this great businesse of the kingdom of heauen, no man almost vseth or thinketh the same necessary.

*As the Smith  
saith.*

II If a man were to make a iourney but from *England* to *Constantiople*, albeit hee had made the same once or twice before, yet would hee not passe it ouer without great and often consideration especially, whether hee were right and in the way or no; what pace hee held, how neere hee were to his wayes end and the like. And thinkest thou (my  
deere

ere brother) to passe from earth to  
 auen, and that, by so many hills and  
 les, and dangerous places neuer pas-  
 sed by thee before, and this without any  
 consideration at all? Thou art deceived  
 thou thinkest so: for this iourney hath  
 more neede of consideration then  
 at, being much more subiect to by-  
 ths and dangers, euery pleasure of this  
 world, euery lust, euery dissolute thought,  
 euery alluring sight and tempting sound,  
 euery diuel vpon the earth, or instrument  
 of this (which are infinit) being a theefe,  
 and lying in waite to spoyle thee, and to  
 destroy thee vpon the way towards hea-  
 ven.

12 Wherefore I would giue counsell  
 to euery wise passenger, to looke well  
 about him, and at leastwise once a day to  
 enter into consideration of his estate,  
 and of the estate of his treasure which  
 he carrieth with him, in a brittle ves-  
 sel, as Saint *Paul* affirmeth, I meane his  
 soule, which may as soone be lost by in-  
 consideration, as the smallest and nicest  
 Jewell in this world, as partly shall ap-  
 peare by that which hereafter I haue  
 written for the helpe of this conside-  
 ration, whereof both I my selfe and all  
 other Christians doe stand in so great  
 neede in respect of our acceptable ser-  
 uice

2 Cor. 4

uice to God: For surely if my soule, or any other did consider attentiuely, but a few things of many, which she knoweth to be true: she could not but speedily reforme her selfe, with infinit dislike and detestation of her former course. As for example, if she considered throughly, that her onely comming into this life was to attend to the seruice of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of euery idle word, and yet that she maketh none account, not onely of words, but also of euill deedes: that no fornicator, no adulterer, no vsurer, no couetous or vncleane person shall enioy the kingdome of heauen, as the Scripture saith? and yet shee thinketh to goe thither liuing in the same vices: that one onely sinne hath bin sufficient to damne many thousands together, and yet shee being loaden with many thinketh to escape: that the way to heauen is hard, strait, and painefull, by the affirmation of God himselfe, and yet shee thinketh to goe in, liuing in pleasures and delights of the world, that all holy Saints that euer were (as the Apostles and mother of Christ her selfe,

with

Deut. 6.  
Luke 1

Mat. 12.

1 Cor. 5.  
Ephes. .

Gen. 6.  
Gen. 19.

Mat. 7.



with all good men since) chose to them-  
 selves to live an austere life (in painefull  
 labour, profitable to others fasting,  
 praying, punishing their bodies, and  
 the like) and for all this lived in feare  
 and trembling of the Iudgement of  
 God, and thee attending to none of  
 these things, but following her pastimes  
 maketh no doubt of her owne estate:  
 (I say) my soule or any other did in  
 neede and in earnest consider these  
 things, or the least part of a thousand  
 more that might bee considered, and  
 which our Christian Faith doth teach vs  
 to be true: she would not wander (as the  
 most part of Christian soules do) in such  
 desperate perill through want of conside-  
 ration.

13 What maketh theeues to seeme  
 mad vnto wisemen, that seeing so ma-  
 ny hanged daily for theft before their  
 eyes, will yet notwithstanding, steale  
 againe: but lacke of consideration?  
 And the very same cause maketh the  
 wisest men of the world to seeme very  
 fooles, and worse then frantikes vnto  
 God and good men; that knowing the  
 vanities of the world, and the danger  
 of sinfull life, doe follow so much the  
 one, and feare so little the other. If a  
 law were made by the authoritie of  
 man

1 Cor. 4.

2 Cor. 4.

6, 11, 12.

2 Cor. 4.

Phil. 2.

2 Cor. 2.

A compari-  
 son.

Mat. 7.

Luke 12.

Rom. 2.

1 Cor. 1, 2.

man, that whosoeuer should aduenture to drinke wine, should without delay hold his hand but halfe an houre in the fire, or in boyling lead, for a punishment; I thinke many would forbear wine, albeit naturally they loued the same: and yet a law being made by the eternall maiesty of God, that whosoeuer commiteth sin, shall boile euerlastingly in the fire of hell without ease, or end: many one for lacke of consideration commit sin, with as little feare, as they doe eate or drinke.

The conclusion  
of this  
Chapter.

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, especially, in these our dayes, wherein variety hath so much preuailed with the most, as it seemeth to be true wisdom, and the contrary thereof, to be meere folly, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discrete Reader, which is not wilfully blinded, or obstinately giuen ouer into the captiuity of his ghostly enemy (for some such men there be) of whom God saith, as it were pittying and lamenting their case: *They haue made a league with death, and a comen-  
ment with*

hell it selfe: that is, they will not  
come out of the danger wherein they  
are, but will headlong cast themselves in-  
to everlasting perdition, rather then by  
consideration of their estate, recover  
themselves eternall life and glory,  
from which deadly obstinacy the Lord of  
mercy deliuer vs all that belong vnto  
this world.

## CHAP. III.

*the end for which man was created, and  
placed in this world.*

Now then in the name of Almighty God, and with the assistance of  
holy spirit, let the Christian  
man or woman desirous of saluation,  
of all consider attentiuely, as a good  
merchant-factor is wont to do, when he  
is arrived in a strange Countrey: or as  
a Captaine sent by his Prince to some  
place, is accustomed when hee  
cometh to the place appointed: that  
he should thinke for what cause hee came  
thither: why he was sent, to what end,  
what to performe, what shall be ex-  
pected and required at his hands vpon  
his returne by him that sent him thi-  
ther. For these cogitations (no doubt)  
will stirre him vp to attend to that  
which



**The finall end.****The first part.**

Deut. 6.  
Iosua 22.  
Gen. 14.  
Luke 1.

which he came for, and not to imple  
himselfe in impertinent affaires, Th  
like (I say) would I haue a Christian  
consider, and to aske of himselfe wh  
and to what end was he created of Go  
and sent hither into this world, wh  
to doe, wherein to bestow his daies ; he  
shall find for no other cause or end, b  
only to serue God in this life. This w  
the condition of our creation, and th  
was the onely consideration of our r  
demption, prophecied by Zachary be  
fore: *That we being deliuered from the han  
of our enemies, might serue him in holinesse a  
righteousnesse all the dayes of our life.*

**The first con-  
sequence.**

2 Of this it followeth first, that se  
ng the end and finall cause of our b  
ing in this world, is to serue God in th  
life. that whatsoeuer wee doe, or ind  
uour, or bestow our time in, either co  
trary or impertinent to this end, whic  
is onely to the seruice of God, though  
it were to gaïne all the kingdomes  
the earth: yet is it meere vanitie, foll  
and lost labour, and will turne vs on  
day to griefe, repentance, & confusio  
for that it is not the matter for which  
came into this life, or of which we sh  
be asked account at the last day, e  
cept it be to receiue iudgement for th  
same.

3 Second

Secondly, it followeth of the pre-  
 ces, that seeing our onely end and  
 finesse in this world, is to serue God  
 that all other earthly creatures are  
 here to serue vs to that end; wee  
 should (for our parts) be indifferent to  
 these creatures, as to riches or po-  
 uerty, to health or sicknesse, to honor or  
 contempt: and we should desire onely  
 much, or little of the same, as were  
 fit for vs to our said end that wee in-  
 tend: that is, to the seruice of God: for  
 whosoever desireth or seeketh these crea-  
 tures more then this, runneth from his  
 end for the which he came hither.

By this now may a carefull Christian  
 take some scantling of his owne estate  
 in God, and make a coniecture whe-  
 ther he be in the right way or no. For  
 he attend onely or principally to this  
 end, for which he was sent hither, that  
 to serue God; if his cares, cogitations,  
 studies, endeuours, labours, talke and  
 other his actions runne vpon this  
 matter; and that he careth no more for  
 other creatures, as honour, riches, lear-  
 ing, and the like, then they are ne-  
 cessary vnto him for this end, which  
 he pretendeth: if his dayes and life (I  
 suppose) be spent in this study of the seruice  
 of God, then is hee doubtlesse a most

C

happy

happy and blessed man, and shall at length attaine to the Kingdome of God.

5 But if he find himselfe in a contrary case, that is, not to attend to this matter for which onely he was sent hither, nor to haue in his heart and study the seruice of God, but rather some other vanity of the world, as promotiō, wealth, pleasure, sumptuous apparell, gorgeous buildings, beauty, or any other thing else that pertaineth not to this end: if he spend his time (I say) about these trifles, hauing his cares and cogitations, his talke and delight, more in them then about the others great businesse for which he was sent: then is hee in a perillous course, leading directly to perdition, except he alter and change the same. For most certaine it is, that whosoever shall not attend vpon the seruice he came for, shall neuer attaine to the reward promised to that seruice.

6 And because the most part of the world not onely of Infidels, but also of Christians doe amisse in this point, and doe not attend to this thing for which they were onely created & sent hither: thence it is that Christ and his holy Saints haue alwayes spoken so hard of the small number that are in state of saluation, euen amongst Christians.



and haue vttered some speeches which  
 seeme very rigorous to flesh and bloud,  
 scarce true, albeit they must bee ful-  
 filled: as, that it is easier for a camell to goe  
 through a needles eye, then for a rich man  
 to enter into heauen. The reason of which  
 saying (and many more) standeth in this,  
 that a rich man or worldling atten-  
 ding to heape riches, cannot attend to  
 that which hee came for in this  
 world, and consequently neuer attaine  
 thence, except God worke a miracle,  
 to cause him to contemne his ri-  
 ches, and to vse them onely to the ser-  
 uice of God: as sometimes he doth, and  
 haue a rare example in the Gospell  
 of *Zacheus*, who being a very rich man,  
 presently vpon the entring of Christ  
 into his house, and much more into his  
 heart by faith, gaue halfe his goods vn-  
 to the poore, and offered withall, that  
 whome soeuer he had iniured, to him he  
 would make foure times so much resti-  
 tution.

Mat. 19.  
 Marke 10.

Luke 19.

But hereby now may be seene the  
 lamentable state of many thousand  
 Christians in the world, which are so  
 farre off from bestowing their whole  
 time and trauell in the seruice of God,  
 they neuer almost thinke of the  
 same; or if they do, it is with very little  
 care

The lamenta-  
 ble state of  
 men of the  
 world.

care or attention. Good Lord, how many men and women bee there in the world, which bearing the name of Christians, scarce spend one houre of foure and twenty in the seruice of God! How many do beat their braines about worldly matters: and how few are troubled with this care! How many finde time to eat, drinke, sleepe, disport, deck, & paine themselves out to the world, and yet haue no time to bestow in this greater businesse of all other! How many spend ouer whole dayes, weekes, moneths, and yeeres in hawking, hunting, and other pastimes, without making account of this matter! What shall become of the people? What will they say at the day of iudgement? What excuse will they haue?

*Ad rom. 13.  
10.*

8 If the Merchants factor (which spake of before) after many yeeres spent beyond the Seas, returning home giue accounts to his Master, shew yeeld a reckoning of so much time spent in singing, so much in dancing, so much in courting, and the like: would he not laugh at his accounts? But being further asked by his Master what time hee bestowed on his merchandise which he sent him for, if he should answere: None at all, nor the

He euer thought or studied vpon that  
 matter who would not thinke him wor-  
 thy of all shame and punishment? And  
 surely with much more shame and con-  
 fusion shall they stand at the day of  
 judgement, who being placed here to  
 do great a businesse as is the seruice of  
 mighty God, haue notwithstanding  
 neglected the same, bestowing their stu-  
 dies, labours, and cogitations in the  
 vanities of this world: which is as  
 much from the purpose, as if men being  
 pressed in a course to runne at a golden  
 ring of infinit price, they should leaue  
 their marke, and some step aside after  
 flowers, or feathers in the aire; and some  
 other stand still, gathering vp the dung  
 of the ground. And how were these  
 men worthy (trou you) to receiue so  
 great a reward as was purposed to  
 them?

Wherefore (deere Christian) if  
 thou bee wise, consider thy case while  
 thou hast time, follow the Apostles  
 counsel; Examine thy owne workes, Gal. 6.  
 and wayes, and deceiue not thy selfe.  
 For maiest thou haue grace to reforme  
 thy selfe, because the day-time of life  
 remaineth: the dreadfull night of Iohn 9.  
 death will ouertake thee shortly, when  
 there will be no more time of refor-  
 mation



•Luke 12.

mation. What will all thy labour and  
 toile in procuring of worldly wealth  
 profit, or comfort thee at that houre  
 when it shall be said to thee, as Christ  
 said to thy like in the Gospell, when he  
 was now come to the top of his world  
 ly felicity: *Thou foole, this night shall*  
*they take away thy soule, and then who shall*  
*have the things which thou hast gotten to*  
*gether?* Belecue me (deare brother) for  
 I tell thee no vntruth, one houre be-  
 stowed in the seruice of God, will more  
 comfort thee at that time, then an hun-  
 dred yeares bestowed in aduancing thy  
 selfe, and thy house in the world. And  
 thou mightest feele now the case which  
 in thy poore heart shall be then, for  
 mitting of this thing, which it should  
 most haue thought vpon; thou wouldst  
 take from thy sleepe, and from thy me-  
 also, to recompence thy negligence for  
 the time past. The difference betwixt  
 a wise man and a foole is this, that the  
 one prouideth for a mischiefe which  
 time serueth, but the other, when it is  
 too late.

10 Resolue thy selfe therefore (good  
 Christian) while thou hast time; reioyce  
 thy selfe without delay, to take in hand  
 presently, and to apply for the time  
 come, the great and weighty businesse

for which thou wast sent hither : which  
 nely indeed is weighty and of impor-  
 tance : and all others are meere trifles  
 and vanities, but onely so farre forth as  
 they concerne this. Beleeue not the  
 world, which for running awry in this  
 point, is detested by the Sauour : and  
 every friend thereof, pronounced an  
 emie to him by his Apostle. Say at  
 length vnto thy Sauour, I doe confesse  
 vnto thee, O Lord, I doe confesse and  
 cannot deny, that I haue not hitherto  
 attended to the thing for which I was  
 created, redemed, and placed here by  
 thee, I doe see my error, I cannot dis-  
 semble my grieuous fault : and I doe  
 thanke thee ten thousand times, that  
 thou hast giuen me the grace to see it,  
 while I may yet by thy grace amend it:  
 which by thy holy grace I meane to  
 doe, and without delay to alter my  
 course ; beseeching thy diuine maiesty,  
 that as thou hast giuen me this light of  
 vnderstanding to see my danger, and  
 his god motion to reforme the same ;  
 so thou wilt continue towards mee thy  
 blessed assistance, for performance of  
 the same, to thy honour and my soules  
 health. Amen.

*Iohn 7. 8. 1.  
 1 Iohn 2.*

*A Prayer.*

## CHAP. IIIL.

*Of the end of man in particular. and of the  
speciall things required at his hands in  
this life.*

**H**Auing spoken of the end of man  
in general in the former Chapter  
and shewed that it is to serue God: it  
seemeth conuenient (for that the mat-  
ter is of great & singular importance)  
to treat somewhat more in particular  
wherein this seruice of God doth con-  
sist, that thereby a Christian may iudge  
of himselfe, whether hee performe the  
same or no: and consequently, whether  
he do the things for which he was sent  
into this world.

*Two parts  
of our end  
in this life.*

2 First therefore it is to bee vnder-  
stood, that the whole seruice which  
God requireth at a Christian mans  
hands in this life, consisteth in two  
things: the one to flie euill: and the  
other to doe good. And albeit these  
two things were required of vs all  
before the comming of Christ (as ap-  
peareth by *Dauid*, whose commande-  
ment is generall: *Decline from euill, and  
doe good*: and by *Esay* the Prophet, whose  
words are, *Leave to do perversly, and learne  
to doe well*.) yet much more particularly  
and with farre greater reason are they

*Psal. 36.*

*Esay 3.*



they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receiue grace & force to be able in some measure to performe these two things, which the law did not giue, albeit it commanded the same.

3 But now wee being redeemed by Rom. 6.  
Christ, and receiuing from him not on-  
ly the renewing of the same command-  
ment, for the performance of these  
two things, but also force and ability  
by his grace, whereby wee are made  
somewhat able to doe the same: we re-  
maine more bound thereto in reason  
and duty then before, for that this was  
the fruit and effect of Christ his holy  
passion, as S. Peter saith; *That we being* 1 Pet. 2.  
*dead to sin should liue vnto righteousness.* Or  
S. Paul more plainly declareth the  
same when he saith; *The grace of God our* Titus 2.  
*quiour hath appeared to all men, instructing vs*  
*to this end, that we renouncing all wickednesse,*  
*and worldly desires, should liue soberly, iustly, and*  
*godly in this world.*

4 These two things then are the ser-  
uice of God for which we were sent in-  
to this world: the one to resist sinne; the  
other to follow good workes. In respect  
of the first, we are called souldiers,  
and our life a warfare vpon the earth:

Two parts  
of the ser-  
uice of God.  
Iohn 7.  
1 Cor. 10.  
1 Tim. 1.  
2 Tim. 2.

C 3

for

*Particular end.**The first part.*

Phil. 1.

Heb. 10.

And 12.

Mat. 9.

10. 20.

Luke 10.

2 Tim. 3.

Psal. 125.

Mat. 13.

for that as souldiers doe alwayes lie  
wait to resist their enemies ; so ought  
we to resist sinne, and the temptation  
thereof. And in respect of the second  
we are called labourers, stewards, fa-  
mers, and the like, for that as these men  
attend diligently to their gaine and in-  
crease of substance in this life :  
should we do good workes to the glory  
of God, and benefit of others here in  
this life.

5 These therefore are two special  
points which a Christian man should  
meditate vpon : two speciall exercises  
wherin hee should be occupied : two  
speciall legs whereupon he must walke  
in the seruice of God : and finally, two  
wings whereby he must flie and mount  
vp vpon a Christian life. And whosoever  
wanteth either of these, thought he  
had the other, yet can hee not ascende  
to any true godlinesse, no more then a  
bird can flie lacking one of her wings.  
I say that neither innocencie is suffi-  
cient without good workes : nor good  
workes any thing auailable, where in-  
nocency from sin is not. The latter is  
evident by the people of Israel, whose  
sacrifices, oblations, prayers, and other  
good workes commended and com-  
manded by God himselfe, were offered  
times

particular ends. The fourth Chapter.

times abominable to God: for that the  
 doers thereof liued in \* sinne and wic-  
 ednesse, as at large the Prophet *Esay*  
 declareth. The former also is made  
 apparent by the parable of the foolish  
 virgins, who albeit they were inno-  
 cent from sinne, yet because they gaue  
 not attendance, they were shut out of  
 the doores. And at the last day of  
 judgement Christ shall say to the dam-  
 ned. Because you clothed me not, fed  
 me not, and did not other deedes of  
 charity, appointed to your vocation,  
 therefore goe you to euerlasting fire,  
 &c. Both these points then are neces-  
 sary to a Christian to the seruice of  
 God: and so necessary, as one with-  
 out the other auaieth not, as I haue  
 said. And touching the first, which is  
 consisting of sin, we are willed to doe it  
 when vnto death, and with the losse of  
 our blood (if it were need) and in di-  
 vers places of Scripture, the holy  
 Ghost willeth vs most diligently to  
 prepare our selues to resist the Deuill  
 manfully, which tempteth vs to sinne:  
 and this resistance ought to bee made  
 in such perfect manner as wee yeeld  
 not wittingly and willingly to any sinne  
 whatsoeuer, either in worke, word, or  
 consent of heart, insomuch that who-  
 soeuer

\* And be-  
 cause they  
 rested in  
 the out-  
 ward cere-  
 mony onc-  
 ly.  
*Esay* 1.  
*Mat.* 25,  
*Luke* 13.  
*Mat.* 25.

*How wee*  
*ought to re-*  
*sist sin.*  
*Heb.* 12.  
*Ephes* 5.  
*James* 4.  
*1 Pet.* 5.

*Matt.* 5.



*Particular end.**The first part.*

Exod. 12.  
Deut. 5.

*How we  
must doe  
good workes.*

Eccle. 9.

Eccle. 1.

Gal. 6.

1 Cor. 15.

*A descrip-  
tion of a  
Christian.  
Ishel. 5.*

soeuer should giue secret consent o  
minde to the performance of a sin, if he  
had time, place, and ability thereunto,  
is condemned by the holy Scripture in  
that sin, euen as if he had committed the  
same now in act. And touching the se-  
cond, which is good works, we are willed  
to doe them abundantly, diligently, ioy-  
fully, and instantly, for so saith the  
Scripture; *Whatsoever thy hand can doe, doe it*  
*instantly.* And againe. *Walke worthy of God,*  
*fructifying in enery good worke,* And againe,  
S. Paul saith; *Let vs do good works vnto all*  
*men.* And againe in the very same place.  
*Let vs neuer leane off to doe good, for the time*  
*will come when we shal reape without end.* And  
in another place he willeth vs. *To be stable*  
*immoueable, & abundant in good works,* &c. *know-  
ing that our labour shall not be vnprofit-*  
*able.*

6 By this it maybe scene (deere bro-  
ther) what a perfect creature is a good  
Christian, that is, as Saint Paul describeth  
him: *The handworke of God, and creature*  
*of Christ to good workes, wherein bee hath*  
*prepared that he should walke.* It appea-  
reth (I say) what an exact life the true  
life of a Christian is, which is a conti-  
nuall resistance of all sinne, both in  
thought, word, and deed, and a perfor-  
mance or exercise of all good workes,  
that

it or as possible he can deuise to doe. What  
if he angelicall life is this? Nay, more  
into an angelicall, for that Angels being  
re in now placed in their glory, haue neither  
d the temptation of sinne to resist, nor can doe  
e se any worke (as we may) for to increase  
illed their further glory.

joy. If Christians did liue according  
the this their duty, that is, in doing all  
good that they might, and neuer con-  
God, tending to euill what need there almost  
ine, any temporall lawes? What a goodly  
o all common-wealth were Christianity?  
ace. Who will not maruell at the rare ex-  
amples of many good forefathers of  
And this, wherein such simplicitie, such  
able truth, such conscience, such almes-  
ow. deedes, such sincerity, such vertue,  
of fit. such religion and deuotion, is repor-  
ed to haue beene? The cause was, for  
ro. that they studied vpon these two points  
ood of a Christian mans duty, and labou-  
eth. red for the performance thereof, euery  
ture man as God gaue him grace. And wee  
ath. because wee looke not into these mat-  
ea- ters, are become as loose and wicked  
ue. in life, as euer the Gentiles, or Infidels  
ti- were. And yet is God the same God  
in. still, and will accept at our hands no o-  
or. ther account, then he did of those fore-  
s, fathers of ours, for the performance  
at

*The perfecti-  
on of a Chri-  
an.*

of these two parts of our duty toward him. What then shall become of vs which doe not liue in any part as the did? And to enter yet somewhat more into the particular consideration of these things, who is there now adaye among common Christians (for no doubt there be in secret many seruants of God which do it) but of those which beare the name of Christians, and most stirre abroad in the world, who is there (I say) that taketh any paine about the first point, that is, touching the resistance of the concupiscence of sinne? Which concupiscence, or naturall motion of sinne remaining in vs, as a remnant of our naturall malady in punishment of the sinne of our first father Adam, is left in vs now after Baptisme, *agonem*, that is, to strue withall, and to resist. But alas, how many bee there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of heart, to euery motion that commeth with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and (about all) of lechery, and other filthy sinnes of the flesh, knowing notwithstanding (by the

*Aug. lib. 2.*

*Paul. 2.*

*lib. 1. do*

*peccat.*

*mor. cap. ult.*

*To Cassian.*

*lib. 5. ca. 12.*

*& deinceps.*

*Mat. 5.*



the protestation of our Saviour Christ  
himselfe) that every such consent of  
heart, is as much in substance of Sin, as  
the act, and maketh the soule guilty of  
eternall damnation.

8 It is a wonderfull matter to consi-  
der, and able to make a man astonied:  
to thinke, what great care, feare, dili-  
gence, and labour, good men in olde  
time did take about this matter of resi-  
sting sinne, and how little we take now.

But the iust, hauing lesse cause to feare  
then we, saith of himselfe: *I did feare all*

*my doings (O Lord) considering that thou*

Job 9.

*ost not pardon such as offend thee.* But the  
good King David, which had now tasted  
Gods heauy hand for consenting to sin

before, sheweth himselfe yet more care-  
full and fearefull in the matter when

he saith: *I did meditate in the night time*

Psal 76.

*together with my heart, and it was my*

*whole exercise, and I did brush or sweep mine*

*owne spirit within me.* What a diligent  
examination of his conscience, thoughts

and cogitations was this in a King?  
and all this was for the auoiding and

resisting of sinne: as also it was in S.

1 Cor. 4.

Paul, who examined his owne consci-  
ence so narrowly, and resisting all  
temptation with such diligence, and  
attention, as hee could pronounce of  
himselfe.

2 Cor. 12.

2 Cor. 6.

And 11.

1 Tim. 1.

1 Cor. 19.

*Remedies  
used by the  
ancient Fa-  
thers for re-  
sisting sin.*

himselfe, that to his knowledge he was  
in his Ministry guilty of nothing : al-  
beit he doth confesse in another place  
that he had most vile and strong tempta-  
tions of the flesh laid vpon him of  
the Deuill by Gods appoinment. Yet  
by the grace of Christ hee resisted and  
ouercame all. For the better perfor-  
mance whereof, it is likely that he vsed  
also those externall helpes and reme-  
dies of true fasting, earnest praying  
diligent watching, and seuerer chasti-  
sing of his body by continuall and most  
painfull labour in his vocation, where-  
of he maketh mention in his writings.

As also all godly men (by his example)  
haue vsed the like helpes since, for the  
better resisting of sinfull temptations  
when need required, and the like.  
Whereof I could here recite great  
store of examples out of the holy fa-  
thers, which would make a man to won-  
der, and afraid also (if he were not past  
feare) to see what extreame paine and  
diligence those first Christians took  
in watching euery little sleight of the  
deuill, and in resisting euery little tem-  
ptation or cogitation of sin : whereas we  
neuer thinke of the matter, nor make  
account either of cogitation, consent  
of heart, word, or worke : but doe yeeld

all, whatsover our concupiscence  
 ueth vs vnto, do swallow down eue-  
 nooke laid vs by the deuill: and most  
 edily doe deuoure euery poysoned  
 asant bait, which is offered by the e-  
 ny for the destruction of our soules,  
 thus much about resisting of sin.

But now touching the second  
 nt, which is continuall exercising of  
 selues in good workes, it is euident  
 t selfe, that we vtterly faile (for the  
 st part of vs) in the same, I haue  
 wed before, how we are in Scrip-  
 e commanded to doe them, without  
 asing, and most diligently whiles we  
 ue time of day to doe them in: for as  
 arist saith; *The night will come when no  
 n shall worke any more.* I might also  
 ew how certaine of our forefathers  
 e Saints of God were most diligent &  
 refull in doing good workes in their  
 es, euen as the husbandman is care-  
 ll to cast seede into the ground whiles  
 re weather lasteth, and the Marchant  
 lay out his money whiles the good  
 rket indureth. They knew the time  
 ould not last long which they had to  
 orke in: and therefore they bestirred  
 emselues, whiles opportunity serued  
 ey neuer ceased, but came from one  
 od worke to another, well knowing  
 what

*How much  
 we faile in  
 doing good  
 workes.*

John 6.

Gal. 5.  
 Phil. 2.



B

Although many such things were done to superstitious and very ill vices: yet even then also were they sometimes sufficient testimonies of a great care to doe well: (so farre as their knowledge serued them) in so many as did not wilfully erre, but were desirous to know the truth, and to do accordingly. And so may also those be (such a sense) examples to vs.

what they did, and how good and acceptable seruice it was vnto God.

10 If there were nothing else to proue their wonderfull care and diligence herein: yet the infinite \* monuments of their almsdeeds, yet extant in the world, are sufficient testimonies the same: to wit, the infinit Churches builded, and indued with great and bundant maintenance for the Ministers of the same: so many Schooles Colledges, Vniuersities, so many bridges, high waies & publike commodities. Which charitable deedes (and a thousand more both priuate and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gaue of their abundance, but also saued from their owne mouthes, and bestowed it on deeds of charity, to the glory of God and benefit of others. Whereas we are farre off from giuing away our necessities, as we will not bestow our vnsuperfluities but will imploy them either vpon hawkes and dogs, and other bruit beasts; and sometimes also vpon much viler vses, then to the releefe of our poore brethren.

11 Alas (deere brother) to what a  
 eleffe and senselesse estate are wee  
 come; touching our owne saluation and  
 damnation? S. Paul crieth out vnto vs;  
*make your own saluation with feare and trem-*  
*bling*: and yet no man for al that maketh  
 account thereof, S. Peter warneth vs  
 quickly and earnestly; Brethren, take you  
 care to make your vocation and election  
*by good workes*; and yet who (almost)  
 thinke vpon them? Christ himselfe  
 vndereth in these words, *I tell you, make*  
*your selues friends (in this world) of unius-*  
*common, that when you faint, they may receiue*  
*you into eternall tabernacles.* And yet for al  
 that we are not moued herewithall: so  
 dead we are, and lumpish to all good-  
 nesse.

Philip. 2.

2 Pet. 1.

Luke 16.

12 If God did exhort vs to good  
 deeds for his owne commodity, or for  
 any gaine that hee is to take thereby:  
 yet in reason we ought to pleasure him  
 therein, seeing wee haue receiued all  
 from his onely liberality before. But  
 seeing he asked it at our hands for no  
 need of his own, but only for our gaine,  
 and to pay vs home againe with aduan-  
 tage, it is more reason we should hear-  
 en vnto him. If a common honest man  
 vpon earth should inuite vs to doe a  
 thing, promising vs of his honesty a  
 sufficiens

Luke 22.  
Mat. 15.  
Rom. 8.  
Apoc. 22.

sufficient reward, wee would beleue him but God making infinite promise vnto vs in Scripture of eternall reward to our welldoing (as that wee shall eate with him, crinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to the workes of charitie. But because those forefathers of ours were moued herewithall, as hauing hearts of softer mettall then ours are of, therefore they brought forth such abundant fruit as I haue shewed.

*The different  
state of a  
good and  
euill man  
at the day  
of death.*

13 Of all this then that I haue said, the godly Christian may gather, first, the lamentable estate of the world at this day, when amongst the small number of those which beare the name of Christians, so many are like to perish for not performing of these two principall points of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and euill in the life to come which some men will seeme to maruell at, but indeed is most iust and reasonable, considering the great diuersitie of life in good and euill men, whiles they are in this world. For the good man doth not onely endeouour to auoid sin: but also by resisting the same, daily  
and



and heuereley increaseth in the fauour  
of God. The loose man by yeelding  
consent to his concupiscence, doth not  
only lose the fauour of God, but also  
doubleth sinne vpon sin without num-  
ber. The good man, besides auoiding  
sinne, doth infinite good workes, at the  
least-wise in desire and heart, where  
greater abilitie serueth not. But the  
wicked man neither in heart or deed  
doth any good at all, but rather seek-  
eth in place thereof to doe hurt. The  
good man imployeth all his minde, hart,  
words, and hands to the seruice of God,  
and of his seruants for his sake. But the  
wicked man bendeth all his force and  
powers both of bodie and minde, to  
the seruice of vanities, the world and  
his flesh. Insomuch, that as the good  
man increaseth heuereley in the seruice  
of God, to which is due increase of  
grace, and glory in heauen: so the e-  
uill from time to time, in thought, word  
or deed, or in all at once, heapeth vp  
sinne and damnation vpon himselfe,  
to which is due vengeance, and in-  
crease of torments in hell: and in this  
contrary course they passe ouer their  
liues for twenty, thirty, or forty  
yeeres, and so come to die. And is it  
not reason now, that seeing there is so  
great

great diuersity in their estate, there should be as great or more diuersity also in their reward? Especially seeing God is a great God, and rewardeth small things with great wages, either of euerlasting glory, or euerlasting paine. Thirdly and lastly, the diligent and carefull Christian may gather of this, what great cause he hath to put in practise the godly counsell of Saint Paul, which is, *That every man should proue and examine his owne workes.* And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination hee finde himselfe awry, to thanke God of so great a benefit, as the reuealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iudgement in their owne grosse ignorance, who if they had receiued this special fauour, as to see the pit before they fell in, it may bee they would haue escaped the same. Vse Gods mercy to thee, O gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life, resolve thy selfe to begin now, and call not away willfully that precious soule of thine, which Christ hath bought so dearly.

Galat. 6.

erely, and which he is most ready  
saue, and to indue with grace and  
ernall glory, if thou wouldest yeeld  
e same into his hands, and be con-  
nt to direct thy life according to his  
ost holy, easie, and sweet comman-  
ments.

# CHAP. V.

Of the seuerer account that wee must yeeld  
to God of the matters aforesaid.

Mongst other points of a prudent  
seruant, this is to be esteemed one  
incipall, so consider in euery thing  
committed to his charge, what account  
shall be demanded touching the same:  
to what manner of man his Master  
whether gentle, or rigorous, milde,  
sterne, carelesse, or exquisite in his  
counts: also whether he be of ability to  
punish him at his pleasure, finding him  
faultie: and finally, how he hath dealt  
with others before in like matters: for  
according to these circumstances (if he  
wise) he will gouerne himselfe, and  
use more or lesse diligence in the charge  
committed.

*A principall  
point of wise-  
dome in a  
seruant.*

2 The like wisdom would I counsel  
Christian to vse, in the matters be-  
forecited, to wit, touching our end  
for

*A necessary  
considera-  
tion.*



for which God sent vs hither, & the two principall points thereof enioyned for our exercise in this life: to consider (I say) what account we shall be demanded for the same, in what manner, by whom with what seueritie, with what danger of punishment, if we be found negligent and retchlesse therein.

3 For better vnderstanding whereof it is to be noted first, with what order and with what ceremonies, and circumstances God gaue vs this charge or rather made and proclaimed this law of our behauour and service toward him, For albeit he gaue the same commandement to *Adam* in the first creation, and imprinted it afterwards by nature into the heart of each man before it was written (as *S. Paul* testifieth); yet for more plaine declaration sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) he published the same law in writing Tables, vpon the Mount *Sinai*: but with such terrour, and other circumstances of maiesty (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let any man read the nineteenth chapter of Exodus, and there he shall see what a preparation there was for

Rom. 2.

Rom. 7.

Gal. 3.

Heb. 12.

for the publishing of this law. First, God  
 called *Moses* vp to the hill, & there re-  
 counteth vp many of the benefits which  
 he had bestowed vpon the people of *Is-  
 rael*; & promiseth them many mo. if they  
 would keepe the law which he was then  
 to giue them. *Moses* went to the people,  
 and returned answere againe, that they  
 would keepe it. Then caused God the  
 people to be sanctified against the third  
 day, to wash al their garments, and that  
 no man should company with his wife:  
 so to be charged that none vpon paine  
 of death should presume to mount vp to  
 the hill, but *Moses* alone, and that who-  
 euer should dare but to touch the hill,  
 should presently bee stoned to death.  
 When the third day was come, the An-  
 gels (as *S. Steuen* interpreteth it) were  
 ready to promulgate the law. Then trum-  
 pets sounded mightily in the aire; great  
 thunder brake out from the skie, with  
 great lightnings, horrible clouds, thick  
 fumes, & terrible smoake rising from the  
 mountaine. And in the midst of all this  
 mystery & dreadfull terror, God spake in  
 the hearing of al; *I am the Lord God, who  
 have brought thee out of the land of Egypt: me  
 shalt thou serue: & the rest which fol-  
 loweth, containing a perfect description  
 of our duty in this life, commonly cal-  
 led*

Ex. d. 19.  
 The dread-  
 full publi-  
 cation of the  
 Law.

Acts 7.

Exod. 20.  
 Deut. 5.

Heb. 12.

led the ten Commandements of God.

4 All which terror & maieſty the Apoſtle himſelfe, as I haue ſaid, applieth to this meaning, that we ſhould greatly tremble to breake this law, deliuered vnto vs with ſuch circumſtances of dread & feare ſignifying alſo hereby, that the exaction of this law muſt needs bee with great terror at the day of iudgement, ſeeing that the publication thereof was with ſuch aſtoniſhment and dread: for ſo we ſee alwaies great Princes lawes to be executed vpon the offenders with much more terror, then they were proclaimed. And this may be a forcible reaſon to moue a Chriſtian to look vnto his duties.

W. de p. 172  
v. 11.

5 Secondly, if we conſider the ſharp execution vſed by God vpon offenders of this law, both before it was written, and ſince; we ſhall find great cauſe of feare alſo: as the wonderfull puniſhment vpon *Adam*, & ſo many millions of people beſides, for his one fault: the drowning of all the world together: the burning of *Sodom & Gomorra* with brimſtone: the reprobation of *Saul*: the extreame chaſtiſement of *David*, & the like. Which being done by God, with ſuch rigor, for leſſe and fewer ſins then ours are, & ſo vpon them, whom he had more cauſe to ſpare then hee hath to toleraters; muſt

Gen. 3.

Gen. 7.

Gen. 19.

1 Kin. 28.

2 Kin. 12.



admonishments what we must looke  
at Gods hands, for breach of this law  
seruing him in this life.

Thirdly, if we consider the speeches  
and behauiour of our Lord and master  
Christ in this matter, we shall haue yet  
more occasion to doubt our owne case:  
who albeit he came now to redceme vs,  
and to pardon all, in all mildnes, humi-  
lie, clemencie, and mercy: yet in this  
point of taking accounts, he is not wont  
to shew but austerity & great rigor, not  
only in words and familiar speeches  
with his Apostles, but also in examples  
and parables to this purpose. For so in  
the parable he damneeth that poore ser-  
uant to hell (where should be weeping  
and gnashing of teeth) onely for that  
he had not augmented his talent deli-  
uered him. And Christ confesseth there  
of himselfe, that he is a hard man, rea-  
ping where he sowed not, and gathering  
where he cast not abroad: expecting al-  
l aduantage at our hands, for the ta-  
lents lent vs, and not accepting only his  
one againe: And consequently threat-  
ning much more rigor to them which  
shall mispend his talens, as the most of  
& doe. Againe, he damneeth the seruant  
whom he found asleepe: he damneeth the  
poore man, which was compelled to

Christ's spee-  
ches.

Mat. 25.

Mat. 24.

Mat. 27.

Mat. 25.

come into the wedding, only for that he came without a wedding garment: he damned the five foolish virgins, for that they had not their oile with them, and were not ready (iump at the very houre to go in with him, and would not know them when they came after: and finally he promisseth to damne all those (without exception) which shall worke iniquitie) as *S. Matthew* testifieth.

Mat. 13.

7 Moreouer, being asked by a certain ruler on a time, how he might be saved hee would giue him no other hope (so long as he sought saluatiō by his works) though he here a Prince, but only this

Luke 18.

Mat. 19.

Iohn 14.

*If thou wilt enter into life, keepe the commandments of God.* And talking with his disciples at another time of the same matter, he giueth them no other rule of the life, but this; *If ye loue me, keepe my commandments.* As who should say, if you were neuer so much my disciples, if ye break my commandments, there is no more love nor friendship betwixt vs, And *Iohn* (which best of all others knew the meaning herein) expoundeth 'it in the same sense, when he saith; *If a man (saith he) knoweth God, & yet keepeth not his commandments, he is a liar, and the truth is not in him.* And more yet (to take away all hope or expectation from his disciples of any other

Iohn 3.

ther way pleasing him then by keeping  
 his Commandements) he saith in ano-  
 ther place, that He came not to take away **Mat. 5.**  
 the law, but to fulfill it: and straight way he  
 transferreth vpon the same. *Whosoever there-  
 fore shall breake one of the least of these com-  
 mandements shall be caled the least in the king-  
 dom of heauen.* For which cause at his depar-  
 ture out of the world, the very last words  
 that he spake to his Apostles were these,  
 that They should teach men to obserue all his **Mat. 28.**  
 commandements whatsoever. **Luke 13.**

By which appeareth the seuerer mea-  
 ning that Christ had touching our ac-  
 count for the keeping of his commande-  
 ments in this life. The which also may be  
 gathered by that, being asked whether  
 the number were small of them that should  
 be saved: he counselleth men to strive to  
 go into the straight gate: for that, many  
 would be shut out, yea, euen of the which  
 had eate & drunke with him, & had in-  
 uoyed the corporall presence of his bles-  
 sed body, but had no regarded to liue as  
 he commanded them. In which case he  
 signifieth, that no respect or friendship  
 must take place with him at the last day:  
 for which cause he said to the man who  
 he had heald at the fish-pool side in  
 Ierusalem; Behold, now thou art whole, see **Iohn 5.**  
 thou sin no more, lest worse come to thee  
 than



*Of account.**The first part.*

Mat. 5.

even before. And generally he warneth us upon  
in S. *Matthewes* Gospell, that we agree  
with our aduersaries, and make our accounts  
straight in this life, otherwise we shall  
pay the vttermost farthing in the life to come,  
And yet more seuerely he saith in another place;  
*that we shall render account at the day of iudgement for every idle word which we haue spoken.*

Mat. 12.

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor and danger in sundry places of holy Scripture, to the end we should preuent the same: and so direct our liues while we haue time in this world, as we may present our selues at that day without feare and danger, or rather with great ioy and comfort: when so many thousands of wicked people shall appear there, to their eternall confusion.

*Of the day  
of iudgement.*

10 And because there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & maner of this iudgement described most diligently by the holy scripture it selfe: it shall make much for our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgements appointed after death whereof the one is called particular; whereby each man presently

*Two iudgements after death.*

Upon his departure from this world, receiveth particular sentence, either of punishment, or of glory, according to his deeds in this life (as Christs owne words are) whereof we haue examples in *Lazarus* & the rich glutton, who were presently carried the one to paine, the other to rest, as *S. Luke* testifieth: And to doubt of this were obstinacy, as *S. Austen* affirmeth. The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a final sentence be pronounced (either of reward or punishment) vpon all men that euer liued, according to the workes which they haue done, good or bad in this life: and afterwards neuer more question be made of altering their estate, that is, of easing the paine of the one, or ending the glory of the other.

II Now as touching the first of these two iudgements, albeit the holy auncient Fathers, especially *S. Augustine*, doe gather and consider diuers particulars of great seueritie and feare (as the passage of our soule from the body to the tribunall seat of God, vnder the custody both of good and euill Angels: the feare shee hath of them: the sudden strangeness of the place where she is; the terror of Gods presence, the straight ex-

*Iohn 5.  
Mat. 25.  
And 16.  
Luke 16.*

*Lib. 2. de  
anim. 9. 62*

*2 Cor. 5.*

*The parti-  
cular iudge-  
ment.*

*Aug. tract.  
42. in Ioh.*

Why there  
be twain iudg-  
ments ap-  
pointed.

1

2

3

4

amination she must abide, and the like;) yet for that the most of these things are to be considered also in the second iudgement, which is general: I wil passe ouer to the same, noting only certain reasons yeelded by the holy Fathers, why God after the first iudgment wherein he had assigned to each mā according to his deserts in particular, would appoint more ouer this second generall iudgement. Whereof the first is, for that the body of man, rising from his sepulcher, might be partaker of the eternall punishment or glory of the soule: euen as it hath beene partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored & put to confusion here in the world publikly: so much more he might shew his maiesty & power at that day, in the sight of all creatures: and specially of his enemies. The third is, that both the wicked and good might receiue their reward openly, to more confusion and heart-griefe of the one, and to the greater ioy & triumph of the other, who commonly in this world haue bin ouerborne by the wicked. The fourth is, for that euill men when they die, doe not commonly carry with them all their demerit & euill: for that they leaue behind them either their euill example to their



their children, & familiars corrupted by them: or els books & means which may in time corrupt others. All which being not yet done, but comming to passe after their death, they cannot so conueniently receiue their iudgment for the same presently: but as the euil falleth out, so their paines are to be increased. The like may be said of the good. So that (for example sake) S. Pauls glory is increased daily, & shall be vnto the worlds end, by reason of them that daily profit by his writings and example: and the paines of the wicked are for the like reason daily augmented. But at the last day of iudgment, shall be an end of all our doings, and then it shall be seen evidently, what each man is to haue in the iustice, & mercy of God.

12 To spake then of this second iudgment generall and common for all the world, wherein as the Scripture saith, God shall bring into iudgment euery error, which hath bin committed. There are diuers circumstances to be considered, & diuers men do set downe the same diuersly: but in mine opinion, no better, plainer, or more effectually declaration can be made thereof, then the very scripture maketh it selfe; setting forth vnto vs in most significant words, al the maner, order, & circumstances, with the preparation therevnto as followeth.

Consider wel  
the reason  
good Reader

Of the generall day of iudgement.

**Of account.**

**The first part.**

Luke 21.

Mat. 24.

Marke 13.

May 13.

2 Cor. 15.

Mat 25.

2 Cor. 5.

1 Cor. 4.

13. At that day there shall be signes in the sun, and in the moon, & in the stars, the sun shall be darkned, the moon shall giue no light, the stars shall fall from the skies: and all the powers of heauen shall be moued, the firmament shall leaue his situation with a great violence, the elements shall be dissolued with heat: & the earth with all that is in it, shall be consumed with fire: the earth also shall moue off her place, & shall flie like a little deer or sheepe. The distresse of nations vpon the earth shall be great, by reason of the confusion of the noise of the sea, and floods, & men shall whither away for fear & expectation of these things, that then shall come vpon the whole world. And then shall the signe of the Sonne of man appeare in the skie, and then shall all the tribes of the earth mourne & waile; and they shall see the Son of man comming in the clouds of heauen with much power and glory, great authority & maiestie. And then in a moment, in the twinkling of an eye hee shall send his Angels with a trumpet, and with a great cry at midnight, and they shall gather together his elect from the foure parts of the world, from heauen to earth. All must be presented before the iudgement seat of Christ, who will bring to light those things

53  
The fifth Chapter.

Of account.

things which were hidden in darknes, & will make manifest the thoughts of mens harts : & whatsoeuer hath bin spoken in chambers in the eare, shall be preached vpon the house top. Account shall be asked of every idle word, and he shal iudge our very righteousnesse it selfe. Then shall the iust stand in great constancy against those which haue afflicted them in this life: and the wicked seeing that, shall be troubled with a horrible feare, & shall say to the hills; Fall vpon vs. and hide vs from the face of him that sitteth vpon the thron, & from the anger of the Lambe, for that the great day. of wrath is come. Then shall Christ separate the sheepe from the goates, & shall put the sheepe on his right hand, & the goates on the left, & shall say to those on the right hand : Come yee blessed of my Father, possesse the kingdome prepared for you from the beginning of the world. I was hungry, and you gaue me to eat : I was a stranger, and you gaue me harbor. I was naked, and you cloathed mee : I was in prison, and you came to me. Then shal the iust say, O Lord, when haue we done these things for thee ? And the King shall answere ? Truly when you did them to the least of my brothers, you did it to me. Then shall he say to them on his left hand:

Luke 12.

Psal. 74.

Sap. 5.

Luke 23.

Apoc. 6.

Matth. 25.



hand: depart from me (you accursed) into euerlasting fire, prepared for the Deuill and his angels: for I was hungry, & you fed me not: I was a stranger, & you harbored me not: I was naked, and you clothed me not: I was sick, & in prison, & you visited me not. Theſe ſhal they ſay: ô Lord, where haue we ſeene thee hungry or thiſtly, or a ſtranger, or naked, or ſick, or in priſon, & did not miniſter vnto thee? And he ſhall answer: Verily, I tell you, ſeeing you haue not done it to one of theſe leſſer, you haue not done it to me. And theſe men ſhall go into eternall puniſhment: and the iuſt into life euerlaſting.

14 Tell me what a dreadfull preparation is here laid down? How many circumſtances of feare & horror? It ſhall be (ſaith the Scripture) at midnight, when commonly men are aſleepe: it ſhall be with hideous noyſe of trumpets, ſound of waters, motion of all the elements: what a night will that be, troweſt thou, to ſee the earth ſhake; the hills and dales moued from their places, the Moone darkened, the ſtars fall down from heauen, the whole element ſhinered in peeces, & all the world on a flaming fire?

15 Can any tongue in the world expreſſe a thing more forcible then this matter is expreſſed by Chriſt, the Apoſtles

55  
The fift Chapter.

Of account.

files & Prophets themselves? What mortall heart can but tremble in the midst of this vnspeakable terror? Is it maruell if the very iust men and the Angels themselves are said to feare it? And then (as S. Peter reasoneth) if the iust shall scarce be

1 Pet. 4

16 But besides all these most terrible & fierce preparations, there will be many other matters, of no lesse dreadfull consideration, as to see all sepulchers open at the sound of the trumpet, and to yeeld forth all their dead bodies, which they haue receiued from the beginning of the world: to see all men, women and children, Kings and Queenes, Princes and Potentates, to stand there naked in the face of all creatures: their sins reuealed, their secret offenses laid open, done & committed in the closets of their palaces, and they constrained and compelled to giue account of a thousand matters, whereof they would disdain to haue beene told in this life: as how they haue spent the time: how they haue imploied their wealth: what behauiour they haue vsed

The demands at the last day.

used towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: how they haue obeyed the inspirations of the holy Ghost: and finally, how they used all good gifts in this life?

17 Oh (deere brother) it is vnpossible to expresse what a great treasure a good conscience will be at that day: it will be more worth then ten thousand worlds, for wealth will not helpe: the Iudge will not be corrupted with mony: no intercession of worldly friends shall preuaile for vs at that day, no not of the Angels themselves: whose glory shall be then, as the Prophet saith; *To binde kings in fetters, and Noble men in iron manacles, to execute vpon them the iudgements prescribed; and this shall be glory to all his Saints.* Alas what will all those wise people do then, that now liue in delights, and can take no paine in the seruice of God? What shift will they make in those extremities? whither will they turne them? whose helpe will they craue? They shall see all things cry vengeance about them: all things yeeld them cause of feare & terror: but nothing to yeeld them any hope of comfort. Aboue them shall be their iudge offended with them for their wickednesse; beneath them hell open, & the cruell

Psal. 149.

A pitifull  
case.

Answe.



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eruell furnace ready boiling to receiue  
them: on the right hand shall be their  
sins accusing them; on the left hand the  
deuils ready to execute Gods eternall  
sentence vpon them: within them their  
conscience gnawing; without them all  
damned soules bewailing: on euery side  
the world burning. Good Lord what  
will the wretched sinner doe, inuironed  
with all these miseries? How wil his hart  
sustaine these anguishes? What way will  
he take? To goe backe is impossible: to  
goe forward is intolerable. What then  
shall he doe, but (as Christ fortelleth) he  
shall dry vp for very feare: seeke death,  
and death shall flie from him: cry to the  
hills to fall vpon him, & they refusing to  
doe him so much pleasure, he shall stand  
there as a most desperate, forlorne, and  
miserable caitife wretch, vntill hee re-  
ceiue that dreadfull & irreuocable sen-  
tence. *Goe ye cursed into everlasting fire.*

18 Which sentence once pronounced  
consider what a dolefull cry & shout will  
straight follow. The good reioycing and  
singing prayses in the glory of their Sa-  
uour; the wicked bewailing, blasphe-  
ming, and cursing the day of their nati-  
uitie. Consider the intollerable vpbrai-  
ding of the wicked infernall spirits a-  
gainst these miserable condēned soules,  
NOW

Mat. 24.  
Apoc. 6.  
Apoc. 9.

Mat. 25.  
The last senten-  
ce pro-  
nounced.

now deliuered to them in prey for euer  
 With how bitter scofs & taunts will they  
 hale them on to torments? Consider the  
 eternall separation that then must be  
 made of fathers & children; mothers &  
 daughters; friends and companions: the  
 one to glory, the other to confusion, with  
 out euer seeing one the other againe  
 and (that which shall be as great a griefe  
 as any other, if it be true that some conceiue,  
 that our knowledge one of another here on earth shall so far remaine)  
 the son going to heaven shall not pittie  
 his owne father or mother going to hell,  
 but shall reioyce at the same, for that it  
 turneth to Gods glory for the execution  
 of his iustice. What a separation (I say)  
 shall this be? What a farewell? Whose  
 heart would not breake at that day, to  
 make this separation, if a heart could  
 breake at that time, & so end his paines,  
 But that will not be. Where are all our  
 delights now? Where are all our pleasant  
 pastimes become? Our brauery in apparell,  
 our glistering in gold, our honor done to vs  
 with cap & knee, all our delicate fare,  
 al our musick, al our wanton dalliances  
 & recreations wee were wont to haue,  
 all our good friends & merry companions,  
 accustomed to laugh, & to disport the  
 time with vs? where are they become?

Oh

Oh (deere brother) how sower will all  
the pleasures past of this world seeme at  
that houre? How doleful will their me-  
mory be vnto vs? How vaine a thing wil  
all our dignities, our riches, our possessi-  
ons appeare? And on the contrary side,  
how ioyfull will that man be, that hath  
attended in this life to liue vertuously,  
albeit with paine and contempt of the  
world? Happy creature shall he be that  
ouer he was borne, and no tongue but  
Gods can expresse his happinesse,

19 And now to make no other conclu-  
sion of all this, but euen that which Christ  
himself maketh: let vs cōsider how easie a  
matter is it now for vs (with a little paine)  
to auoid the danger of this day, and for  
what cause it is foretold vs by our most  
mercifull iudge & Saniour, to the end we  
should by our diligēce auoid it. For thus  
he concludeth after al his former threat-  
nings; *Videte, vigilate, &c.* Looke about  
you, watch, & pray ye, for you know not  
when the time shall be. But as I say vnto  
you, so I say vnto all, be watchful. And in  
another place, hauing reckoned vp all  
the particulars before recited, lest any  
man should doubt that all should not be  
fulfilled, he saith; *Heauen & earth shal passe,*  
*but my words shall not passe* And then he ad-  
deth this exhortation; *Attend therefore vn-*

*The conclu-  
sion.*

Mark. 13.

Mar. 24.

*A godly ex-  
hortation of  
Christ.*



Of account.

60  
The first part.

A godly exhortation of Christ.

2 Pet. 3.

Eccle. 18.

to your selves, that your hearts be not overcome with banquetting and drunkenesse, and with the cares of this life, and so that day come upon you suddenly. For he shall come as a snare upon them which inhabit the earth: be you therefore watchfull, and alwayes pray, that you may be worthy to escape all these things which are to come, and to stand confidently before the Son of man at this day. What a friendly and fatherly exhortation is this of Christ! Who could desire a more kind, gentle or effectuall forewarning? Is there any man that can pleade ignorance hereafter? The very like conclusion gathered S. Peter out of the premises, when he saith. The day of the Lord shall come as a thiefe: in which the elements shall be dissolved, &c. Seeing then all those things must be dissolved, what manner of men ought we to be in both conversation and piety, expecting and going on to meet the comming of that day of the Lord, &c. This meeting of the day of iudgement (w<sup>ch</sup> S. Peter speaketh of) is an earnest lōging after it, w<sup>ch</sup> neuer is had vntill first there go before a due examination of our estate, and speedy amendment of our life past: therefore saith most notably the wise man; Provide thee of medicine before the sore come, & examine thy selfe before iudgement: and so shall thou find preputiation in the sight of God. To which

S. Paul

S. Paul agreeth when he saith, *If we would* 1 Cor. 11.  
*judge our selves, we should not be iudged.* But  
 becaule no man entereth into due iudg-  
 ment of himselfe, and of his owne life,  
 thereof it commeth that so few doe pre-  
 uent this latter iudgement, so few are  
 watchfull, and so many fall asleepe in ig-  
 norance of their own danger. Our Lord  
 giue vs grace to looke better about vs.

## CHAP. VI.

*A consideration of the nature of sin, and of  
 a sinner: for the iustifying of Gods seueri-  
 tie, shewed in the Chapter before.*

**T**O the end that no man may iustle  
 complain of the seuerer accout, which  
 God is to take of vs at the last day, or  
 of the seuerity of his iudgment, set down  
 in the Chapter before, it shall not be a-  
 misse to consider in this Chapter, the  
 cause why God doth shew such seueritie  
 against sin and sinners, as both by that  
 w<sup>ch</sup> hath bin said doth appeare, & also  
 by the whole discourse of holy Scripture,  
 where he in euery place almost denoun-  
 teth his extreame hatred, wrath, and in-  
 dignation against the same: as where it is  
 said of him? that *He hateth all those that*  
*worke iniquitie.* And that *both the wicked*  
*man and his wickednesse are in hatred with*  
*him.* And finally, that the whole life of  
 sinners,

*Gods hatred*  
*to sinners.*  
 Psal. 5.  
 Psal. 14.

Pro. 15.  
Iob 11.  
Esay 1.  
Psal. 13.  
Psal. 49.  
Eccle. 15.

sinners, their thoughts, words, & works, yea, & their good actions also are abominations in his sight, whiles they liue in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: and therefore no maruell if he shew such rigor to him at the last day, whom he so greatly hateth & abhorreth in his life.

2 There might be many reasons alledged of this, as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, and the like: which might iustify sufficiently his indignation towards him. But there is one reason aboue the rest, which openeth the whole fountain of the matter: & that is, the intollerable iniury done vnto God, in euery sin that wittingly we do comit, which indeed is such an opprobrious iniury, & so dishonorable, as no mean potentate could beare the same at his subjects hands: & much lesse God himselfe (who is the God of maiesty) may abide to haue the same so ofte iterated against him, as commonly it is by a wicked man.

3 And for the understanding of this iniury, we must note, that eury time we comit such a sin, there doth pas through our heart (though we marke it not) a cer-  
taine

*The reasons  
why God  
hateth a  
sinner.*



tainepRACTICE discourse of our vnderstanding (as there doth also in euery other election) wherby we lay before vs on the one side, the profit of that sin, which we are to commit, that is, the pleasure that draweth vs to it: & on the other part, the offence of God, that is, that lesing of his friendship by that sin if we do it: & so hauing as it were the balances there before vs, & putting God in one end, & in the other the aser said pleasure: we stand in the midst deliberating & examining the waight of both parts; and finally, we doe make choyce of the pleasure, & do reiect God, that is, we do chuse rather to lose the friendship of God, with his grace, & whatsoeuer he is worth besides, then to lose the pleasure and delectation of sin. Now what thing can be more horrible, then this? What can be more spitefull to God, then to prefer a most vile pleasure before his maiesty? Is not this worse the that into lerable iniury of the *Iewes*, who chose *Barrabas* the murderer, & reiected Christ their Sauour? Surly how heinous soeuer that sin of the *Iewes* were, yet in two points this doth seeme to exceed it: the one, in that the *Iewes* knew not whom they refused in their choice, as we do; the other, in that they refused Christ but once, and we do it often, yea daily

The iniury  
done to God  
by sinne.

Mat. 27.  
Mar. 15.

daily & hourelly, when with aduifement we giue consent in our hearts vnto sin.

4 And is it marueile then that God dealeth so seuerely and sharply in the world to come, with wicked men, who do vse him so opprobriously & contemptuously in this life? Surely the malice of a sinner is great towards God, and hee doth not onely dishonour him by contempt of his Commandements, and by preferring most vile creatures before him; but also beareth a secret hatred & grudge against his Maiestie, and would (if it lay in his power) pull him out of his seat, or (at the leastwise) wish there were no God at all to punish sinne after this life. Let euery sinner examine the bottom of his conscience in this point, whether he could not be content, there were no immortalitie of the soule, no reckoning after this life, no Iudge, no punishment, no hell, and consequently no God, to the end he might the more securely enioy his pleasure.

5 And because God (which searcheth the heart and reins) seeth well this traiterous affection of sinners towards him, lurking within their bowels, how smooth soeuer their words are: therefore hee denounceth them for his enemies in the Scripture, and professeth open warre  
and

*The malice  
of a sinner  
towards  
God.*

3-p.1.  
Rom. 8.  
Psal. 7.  
Rom. 5.  
1 Iohn 3.  
James 4.

hostility against them. And then suppose you what a case these miserable men are in, (being but silly wormes of the earth) when they haue such an enemy to fight against them, as doth make the very heauens to tremble at his looke. And yet that it is so, heare what he saith what he threatneth, what he thundreth against them. After he had by the mouth of *Esay* the Prophet repeated many sins horrible & abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he desieth the doers thereof, as his open enemies, saying; Thus saith the Lord of hosts, the strong Lord of hosts of Israel. Behold I will be reuenged upon my enemies, and will comfort my selfe in their destruction. And the Prophet *Dauid*, as he was a man in most high fauor with God, and made very priue to his secrets: so hee very much doth utter this seuer meaning, and infinit displeasure in God against sinners calling them his enemies vessels of his wrath, & ordained to eternal ruine & destruction: and complaineth that the world wil not beleue this point. An vnwise man (saith he) will not learne this, neither will the foole vnderstand it. What is this? How sinners after they be sprung vp, & workers of iniquity (after they haue appeared to the world) doe

*Sinners enemies to God, and God to them.*

*Such like also.*

*Isay 26. 11.*

*Psal. 96.*



do perish euerlastingly? And what is the reason of this? He answereth immediately; *Because thine enemies (O Lord) behold, O Lord thine enemies shall perish, and all that hat worke iniquity shall be consumed.* By this we see that all sinners bee enemies to God, & God to them, & we see also vpon what ground & reason. But yet (for the further iustifying of Gods seuerity) let vs consider in what measure his hatred towards sin, how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath any limits or bounds at all, as indeed it hath not, but is infinit, that is, without measure or limitation. And (to vtter the matter as truth it standeth) if al the tongues in the world were made one tongue; and al the vnderstanding of all creatures (I mean of Angels and men) were made one vnderstanding; yet could neither this tongue expresse, nor this vnderstanding conceiue the great hatred of Gods heart towards euery sin, which we do wittingly commit. And the reason hereof standeth in two points. First for that God by how much more he is better then we are by so much more he loueth goodnesse & hateth sin then we do: and because he is infinitely good, therefore his loue to goodnes is infinite: as also his hatred to euill, & consequently

Gods hatred  
infinite a-  
gainst sin-  
ners.

quently his rewards to them both are infinite, the one in hell, the other in heaven.

6 Secondly, wee see by experience that how much more great and worthy the person is, against whom an offence committed, so much greater the offence is : as the selfe same blow giuen to a seruant, and to a Prince differeth greatly in offence, and deserueth different hatred and punishment. And for that euery sinne which wee aduisedly commit, is done directly against the person of God himselfe, as hath beene declared before, whose dignity is infinite : therefore the offence or guilt of euery such sin is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods handes. Whereof followeth the reason of diuers things both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sin, which seeme strange vnto the wisdom of the world, and indeed scarce credible. First of all, that dreadfull punishment eternall and irreuocable damnation to so many thousands, yea millions of Angels created to glory, with almost infinite perfection, and that for one euery sinne, once committed, and that

*Why euery  
sinne deser-  
ueth infinite  
punishment*

Rom. 8.  
1 Cor. 1.

*The punish-  
ment of Ang-  
els.*

Of Adam  
and Eve.

onely in thought, as Diuines doe hold.  
Secondly, the rigorous punishment of  
our first parents *Adam* and *Eue*, and all  
their posteritie, for eating of the tree  
forbidden: for which fault, besides the  
chastising of the offenders themselves  
and all the creatures of the earth for  
the same, and all their children and  
spring after them, both before the  
carnation of *Christ*, and since: (for  
beit wee are deliuered from the guilt  
that sinne, yet temporall chastisements  
remaine vpon vs for the same, as hun-  
ger, thirst, cold, sicknesse, death, and  
thousand miseries more) besides also  
infinite men damned for the same:  
sider this (I say, which in mans rea-  
son may seeme seuerer enough) Gods  
wrath and iustice could not bee satisfied,  
except his owne son had come downe  
to the world, and taken our flesh  
of him, and by his paines satisfied for  
the same. And when he was come downe  
and had in our flesh subiected himselfe  
vnto his Fathers iustice, albeit the  
his Father bare him were infinite:  
that God might shew the greatnesse  
his hatred and iustice against sinne,  
neuer left to lay on vpon his owne  
deere sonne: no not then when  
saw him sorrowfull vnto death, and

May 33.

Also



shed in a sweat of blood and water,  
and crying; O Father mine, if it be possi-  
ble, let this cup passe from me. And yet  
more pittifully after, vpon the Crosse: O  
my God why hast thou forsaken me? Not-  
withstanding all this (I say) his Father  
deliuered him not, but laid on stripe  
vpon stripe, paine vpon paine, torment  
after torment, vntill he had rendred vp  
his life and soule into his said Fathers  
hands, which is a wonderfull and dread-  
full document of Gods hatred against  
sinne.

7 I might here mention the sinne of *The sinne of*  
*Esau.* Esau in selling his inheritance for a lit-  
tle meate: of which the Apostle saith: *Gen. 5-*  
Hee found no place of repentance after: *And 27-*  
though he sought the same with teares. *Heb. 12-*  
Also the sinne of Saul, who (his sin being *Of Saul.*  
but one sinne, and that onely of omis- *1 Kin. 15-*  
sion, in not killing Agag the King of *And 16.*  
Amalek, and his cattell, as he was wil- *1 Kin. 19-*  
led) was vtterly cast off by God for the *And 16.*  
same, (though he were his anointed  
and chosen seruant before) and could  
not get remission of the same, though  
both he and Samuel the Prophet did  
tearly lament and bewaile the same  
sinne, or at the least, that he was reie-

Also I might alledge the example

## The nature of sin.

## The first part.

2 Kin. 9. of King *Dauid*, whose two finnes, albeite  
 Psal. 6. 34. ( vpon his hearty repentance ) God  
 68. 108. forgaue : yet notwithstanding all the  
 101. 39. sorrow that *Dauid* conceiued for the  
 2 King 12. same, God chastised him with maruel-  
 lous seueritie : as with the death of his  
 son : and other continuall affliction on  
 himselfe as long as he liued. And all this  
 to shew his hatred against sin, and there-  
 by to terrifie vs from committing the  
 same.

9 Of this also doe proceed all those  
 hard and bitter speeches in Scripture  
 touching sinners, which comming from  
 the mouth of the holy Ghost ( and ther-  
 fore being most true and certaine ) may  
 iustly giue all them great cause of feare  
 which liue in sinne, as where it is said:

Eccle. 40. Death, bloud, contention, edge of sword, op-  
 pression, hunger, contrition, and whips : all  
 these things are created for wicked sinners.

Psal. 10. And againe : God shall raine snares of fire  
 Psal. 9. vpon sinners : brimstone with tempestuous  
 winds shall be the portion of their cup.

Againe, God will bee knowne at the day  
 of iudgement vpon the sinner, who  
 shall be taken in the workes of his owne  
 hands: many whips belong vnto a sin-  
 ner : let sinners bee turned into hell  
 God shall scatter all sinners : God shall  
 dash the teeth of sinners in the  
 mouth

Psal. 3.

Psal. 9.

Psal. 36.

Psal. 144.

mouthes: God shall scoffe at a sinner, Psal. 57.  
 when hee seeth his day of destruction Psal. 36.  
 commeth on: the sword of sinners shall Psal. 103.  
 turne into their owne hearts: thou shalt Psal. 140.  
 see when sinners shall perish; the armes  
 of sinners shall be crushed and broken:  
 sinners shall wither from the earth: de-  
 sire not the glory and riches of a sin-  
 ner, for thou doest not know the sub-  
 version that shall come vpon him: God  
 hath giuen him riches to deceiue him  
 therewith: behold, the day of the Lord Eccles. 1.  
 shall come (a cruell day and full of in- Psal. 71.  
 dignation, wrath, and fury) to make Esay 13.  
 desolate the earth, and to crush in pec-  
 ces her sinners within her. The iust  
 man shall reioyce seeing this reuenge,  
 and then shall he wash his hands in the Psal. 57.  
 bloud of sinners. These and a thousand  
 such sentences more of Scripture, which I  
 omit, vttered by the holy Ghost against  
 sinners, may instruct vs of their pitifull e-  
 state, and of the vnspeakeable hatred of  
 God against them, as long as they persist  
 in sinne.

10 Of all these considerations the  
 holy Scriptures doe gather one conclu-  
 sion greatly to bee noted and conside-  
 red by vs: which is; *Miseros facit popu-* Pro. 14.  
*los peccatum.* Sin bringeth men to mise-  
 ry. And againe; *Qui diligit iniquitatem,* Psal. 101.



Tob. 12.

Eccl. 21.

Tob. 4.

Psal. 9.

1 Iohn 3.

The obstina-  
cy of sinners.

*odit animam suam*: He that loueth iniquity, hateth his owne soule. Or (as the Angell *Raphael* vttereth it in other words.) They which commit sin, are open enemies to their owne soules. Wherefore they lay downe to all men, this generall, seuerer, and most necessary commandement, vpon all the paines before recited: *Quasi à facie colubri fuge peccata*. And againe: *Cave ne aliquando peccato consentias*: Beware thou neuer consent to sin. For howsoeuer the world doth make little account of this matter, of whom (as the Scripture noteth;) *The sinner is praised in his lusts, and the wicked man is blessed*: yet most certaine it is, for that the spirit of God auoucheth it: *Qui facit peccatum ex diabolo est*: Hee which committeth sin is of the Deuill. And therefore is to receiue his portion among Deuils at the latter day.

II And is not all this sufficient (deere brother) to make vs detest sinne, and to conceiue some feare in committing thereof: Nay, is not all this strong enough to batter their hearts, which liue in state of sinne, and doe commit the same daily, without consideration or scruple: What obstinacy and hardnesse of heart is this? Surely we see the holy Ghost prophecied truely of them, when

when he said; *Sinners alienated from God, Psal. 57.*  
 are possessed with a fury like a serpent; and  
 like a deafe cockatrice which stoppeth her  
 eares to the inchanter. This fury (I say) is  
 the fury or madnesse of wilfull sinners,  
 which stop their eares like serpents, to  
 all the holy enchantments that God can  
 vse vnto them for their conuersion, that  
 is, to all his internall motions, and good  
 inspirations: to all remorse of their  
 owne consciences: to all threatnings of  
 holy Scriptures: to all admonishments  
 of Gods seruants: and to all the other  
 meanes which God doth vse for their  
 saluation.

12 Good Lord, who would witting-  
 ly commit any sinne, for the gaining  
 of ten thousand worlds, if he confide-  
 red the infinit damages, hurts, incon-  
 ueniences, & miseries, which doe come  
 by the committing of one sinne! For  
 first, he that in such sort sinneth, leese-  
 th the grace of God, which was giuen  
 him, which is the greatest gift that God  
 can giue to a creature in this life; and  
 consequently hee leese-  
 th all those  
 things which did accompany that  
 grace: as the vertues and gifts of the  
 holy Ghost, whereby the soule was  
 beautified in the sight of her spouse, and  
 armed against the assaults of her ene-  
 mies.

*The losses  
 that come  
 by sinne.*

*Esay 12.  
 and  
 Ier. 144.*

mies. Secondly, hee leese the fauour of God, and consequently his fatherly protection, care, and prouidence over him, and gaineth him to be his professed enemy. Which how great a losse it is, wee may esteeme by the hate of a worldly Courtier, which should leese the fauour of an earthly Prince, and incurre mortall hatred by the same.

Rem. 6.

Thirdly, hee leese all inheritance, claime, and title to the kingdome of heauen, which is due onely by grace, as *S. Paul* noteth; and consequently deprieth himselfe of all dignities and commodities following the same in this life: as the condition and high priuiledge of a Sonne of God: the communion of Saints: the protection of Angels, and the like. Fourthly, hee leese the quiet, ioy, and tranquillitie of a good conscience, and all the fauours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the iust. Fifthly, hee leese the reward of all his good workes done since he was borne, and whatsoeuer hee doth, or shall doe while he standeth in that state. Sixthly, hee maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the booke of perdition, and consequently



quently bindeth himselfe to all those inconueniences, whereto the reprobate are subiect, that is, to be inheritor of hell fire, to be in the power of the Deuill, and his angels: to be subiect to all sinne and temptation of sin: and his soule (which was before the temple of the holy Ghost; the habitation of the blessed Trinitie; and place of repose for the Angels to visit:) now to be the nest of scorpions, and dungeon of Deuils, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himselfe a persecutour of the same by treading him vnder his feete; and crucifying him againe, and defiling his blood Heb. 10.  
Heb. 6. (as the Apostle saith) in sinning against him, which died for sinne; and therefore Rom. 6. the same Apostle pronounceth a maruellous heavy sentence against such in these words; *If we sinne wilfully now after wee haue receiued knowledge of the truth, there remaineth no more sacrifice for sins, but rather a certaine terrible expectation of iudgement, and emulation of fire which shall consume the aduersaries.* To which S. Peter agreeth, when he saith: 2 Pet. 2.  
*It had bine better not to haue knowne the way of iustice, then after such knowledge to*  
E 5 slide:

*slide backe againe from the holy commandment which was given.*

*Excuse of  
sins.*

*Gal. 6.*

13 Now then let our worldlings goe, and solace themselves with sin as much as they will: let them excuse and pleasantly defend the same, saying; pride is but a point of Gentry: gluttony, good fellowship; lechery, and wantonnesse, a trick of youth, and the like: they shall find one day that these excuses will not be receiued: but rather that these pleasant deuises, will be turned into teares. They shall proue that God will not be iested with, but that he is the same God still, and will aske as seuerer account of them, as he hath done of others before: althought it please not them now to keepe any account of their life at all: but rather to turne all into disport & pleasure, perswading themselves, that howsoever God hath dealt with others before; yet he will forgiue all to them: but the holy Scripture reasoneth after another manner, which I would haue euery wise Christian to consider,

*Rom. 13.*

14 S. Paul comparing the Iewes sins with ours, maketh this collection; *If God spared not the naturall boughes, take heed lest he spare not thee.* And thereupon he inferreth this admonition: *Noli at-*

*sum Capere, sed time*: Bee not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the old and the new law: he that broke the law of *Moses*, being conuicted by two or three witnessies, dieth for the same, without commiseration or mercy: and how much more grievous punishment doth he deserue, which breaking the law of Christ by wilfull sinne; treadeth the Sonne of God vnder the feet, polluteth the bloud of the new Testament, and reprocheth the holy Ghost? In like manner reasoneth Saint *Peter* and Saint *Jude*, touching the sinne of Angels and ours. If God spared not the Angles when they sinned, but did thrust them downe to hell, there to bee tormented, and to bee kept vnto iudgement with eternall chaines vnder darknesse: how much lesse will he spare vs? And againe, If the Angels, which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe, in another place, hee reasoneth thus: If the iust man shall hardly bee saued, where shall the wicked man and sinner appeare? By which examples we are instructed to reason in like sort: If God hath punished so seuerely one sinne in the Angels,

Hab. 101.

1 Pet. 2.  
Ep. Jude.

1 Pet. 2.

1 Pe. 4.

A good  
manner of  
reasoning.



gels, in *Adam*, and in others before re-  
 cited: what shall I looke for, which  
 haue committed so many sinnes against  
 him? If God hath damned so many  
 for lesser sinnes then mine bee: what  
 will he doe to me for greater? If God  
 hath borne longer with mee, then hee  
 hath done with many other, whom hee  
 hath cut off without giuing them time  
 of repentance: what reason is there,  
 that he should beare longer with mee?  
 If *Dauid* and others, after their sinnes  
 forgiuen them were neuerthelesse so  
 sharply chastised; what punishment  
 remaineth for mee, either heere, or in the  
 world to come, for so many and so grie-  
 uous sinnes committed? If it be true that  
 our Sauiour saith, that the way is hard,  
 and the gate narrow whereby men goe  
 into heauen, and that they shall answer  
 for euery idle word before they enter  
 there: what shall become of mee which  
 doe liue so easie a life, and doe keepe no  
 account of my deedes, and much lesse of  
 my words? If good men in old time did  
 take such paines in the way of their sal-  
 uation, and yet (as *Saint Peter* saith) the  
 very iust were scarce saued: what a state  
 am I in, which take no paine at all, but doe  
 liue in all kinde of pleasure and worldly  
 delights?

Mat. 7.  
 Luke 13.  
 Mat. 12.

15 These kindes of consequents were more true and profitable for vs, whereby we might enter into some consideration of our owne danger, and into some feare of the iudgements of God, for want whereof the most part of sinnes amongst Christians are committed; for so the holy Scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flattery of the world; *Quoniam laudatur peccator in desiderijs anime sue*: For that the sinner is prayled in his lust.

Psal. 6.

And secondly: *Quia auferuntur iudicia tua a facie eius*: For that thy iudgements (O Lord) are not before his face. And

How necessary it is to feare.

on the contrary side; speaking of himselfe, he saith; *I haue kept the wayes of the Lord, and haue not behaued my selfe impiously towards God*. And he giueth the reason thereof immediately; *For that all his*

Psal. 118.

*iudgements are in my sight*. And againe, *I haue feared thy iudgements, O Lord*. And againe: *I haue beene mindfull of thy iudgements*. And how profitable this feare is,

he sheweth in the same place, demanding this feare most instantly at Gods hands for so hee prayeth: *Strike my flesh through with thy feare, O Lord*. And S. Paul,

after hee had shewed to the Corinthians, that we must all be presented before the

2 Cor. 5.

iudgement

¶ Pct. I.

iudgement seate of Christ ? ) maketh this conclusion: Wee knowing therefore these things, doe perswade the feare of the Lord vnto men. And S. Peter after a long declaration of the maiestie of God, and Christ, now rainging in heauen, concludeth thus: If then you call him father, which doth iudge euery man according to his workes without exception of person: doe you live in feare, during the time of this your habitation vpon earth. A necessary lesson (no doubt) for all men, but specially for those which by reason of their sins and wicked life, doe remaine in displeasure and hatred of God, and hourly subiect (as I haue shewed) to the fury of his iudgements: which if they once fall into, they are both irreuocable and intollerable: and they may bee fallen into as easily, and by as many wayes as a man may come to death, which are infinit, especially to them, who by their wickednesse haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) and haue subiected themselues to the fiends of darknesse, who doe nothing else but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could  
 care,



eat, or drinke, or sleepe quietly in his bed, vntill by true and hearty repentance, hee had discharged his conscience of sin? A little stone falling from the house vpon his head; or his horse stumbling vnder him as he rideth: or his enemy meeting him on the high way: or an ague comming with eating or drinking a little too much: or ten thousand meanes besides (whereof he standeth daily and hourly in danger) may rid him of his life, and put him in that case, as no creature of this world, nor any continuance of time shall be able to deliuer him thence againe. And who then would not feare? Who would not tremble?

*The danger  
of them  
which liue  
in sinne.*

16 The Lord of his mercy giue vs his holy grace, to feare him as wee should doe, and to make such account of his iustice, as he by threatening the same would haue vs to doe. And then shall we not we delay the time, but resolute our selues to serue him, whilst he is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

CHAP. VII.

*Another consideration for the further iustifying of Gods iudgements and declaration of our demerit, taken from the Maiestie of God, and his benefits towards vs.*

*Psal. 118.*

*Psal. 118.*

**A**Lbeit the most part of Christians through their wicked life ariue not to that estate wherein holy David was, when he said to God, *Thy iudgements, O Lord, are pleasant vnto me*; as indeed they are to all those that liue vertuously, and haue the testimony of a good conscience, yet, at leastwise, that we may say with the same Prophet: *The iudgements of the Lord are true, and iustified in themselves*: and againe, *Thou art iust, O Lord, and thy iudgement is right*; I haue thought good, to adde a reason or two more in this Chapter, whereby it may appeare how great our offence is towards God, by sinning as we doe, and how righteous his iudgements and iustice are against vs for the same.

*The Maiesty of God.*

2 And first of all, is to be considered the Maiestie of him, against whom wee sinne: for most certaine it is (as I haue noted before) that eury offence is so much the greater, and more grieuous, by how much greater and more noble the person is, against whom it is done.

and the party offending more baſe and  
 vile. And in this reſpect God (to terrifie  
 us from offending him) nameth himſelfe  
 often with certaine titles of maieſty, as  
 to Abraham, *I am the Almighty Lord.* And Gen. 17.  
 againe; *Heauen is my ſeate, and the earth* Eſay 66.  
*is my footſtoole.* And againe, he comman-  
 ded Moſes to ſay to the people in his  
 name, this Embaſſage; *Harden not your* Deut. 10.  
*hearknes any longer, for that your Lord and God,*  
*is a God of gods, and a Lord of lords, a great God,*  
*both mighty and terrible, which accepteth neither*  
*perſon nor bribes.*

3 First, then, I ſay, conſider (gentle  
 Chriſtian) of what an infinite Maieſtie  
 he is, whom thou a poore worme of the  
 earth, haſt ſo often and ſo contemptu-  
 ouſly offended in this life. Wee ſee in  
 this world that no man dareth to of-  
 fend openly, or ſay a word againſt the  
 maieſty of a Prince within his owne do-  
 minions: and what is the maieſtie of all  
 Princes vpon the earth, compared to  
 the thouſandth part of the maieſtie of  
 God, who with a word made both hea-  
 uen and earth, and all the creatures Pſal. 104.  
 therein, and with halfe a word can de-  
 ſtroy the ſame againe: whom all the  
 creatures which hee made, as the An-  
 gels, the heauens, and all the elements  
 beſides, doe ſerue at a becke, and dare  
 not



Job 9.

not offend? Onely a ſinner is he which ſubboldeneth himſelfe againſt this maieſty, and feareth not to offend the ſame, whom the Angels do praiſe, that dominations doe adore, the powers doe tremble at, and the higheſt heauens, together with Cherubins and Seraphins doe daily honour and celebrate.

1 Tim. 6.

1 Pet. II.

4 Remember then (deere brother) that euery time thou doeſt commit a ſinne, thou giueſt as it were a blow in the face, to this God of great maieſtie, who (as S. Paul ſaith) *Dwelleth in an vnacceſſible light: which no man in this world can abide to looke vpon*: As alſo it appeareth by the example of S. John the Euangelift, who fell downe dead for very feare at the appearance of Chriſt vnto him, as himſelfe teſtifieth. And when Moſes deſired to ſee God once in his life, and made humble petition for the ſame; God answered that no man could ſee him and liue, but yet (to ſatiſfie his requeſt, and to ſhew him in part, what a terrible and glorious God he was) hee told Moſes that he ſhould ſee ſome peece of his glory: but he added, that it was needfull he ſhould hide himſelfe in the hole of a Rocke, and be couered with Gods owne hands for his defence, while God (in ſome meaſure

Exod. 34.

of

his maieſty) did paſſe by in glory. And when he was paſt, God tooke away his ſhadow, & ſuffered *Moses* to ſee his hinder-parts only, which was notwithstanding, ſo terrible to behold.

The Prophet *Daniel* alſo deſcribeth the maieſty of this God ſhewed vnto him in viſion, in theſe words ; I did ſee *Dan. 7.* with he) when the thrones were ſet, and he ſat downe : his apparell was as white as ſnow : his haire like unto ſilke, his throne was of a flame of fire, and his chariots were burning fire : a ſwift fire came from his face : a thouſand thouſands did ſerue him, and ten thouſand hundred thouſands did aſſiſt him: he ſat in Iudgement, and the booke were opened before him. This and much more is recorded in ſcripture, to admoniſh vs thereby what a Prince of Maieſty he is, whom a ſinner offendeth.

Imagine now (brother mine) that thou ſeeſt this great King ſitting in his ſhew of maieſty, with chariots of fire, and ſpeakeable light, and infinit millions of Angels about him, as the Scripture porteth. Imagine further (which is moſt true) that thou ſeeſt all the creatures in the world ſtand in his preſence, and trembling at his maieſty, and moſt carefully attending to doe that

*A conſideration of the Maieſty of God.*

that for which he created them : as the  
 heauens to moue about : the earth  
 bring forth sustenance : and the like.  
 Imagine further that thou seest all the  
 creatures ( how big or little soeuer they  
 bee ) to hang and depend onely of the  
 power and vertue of God, where  
 they stand, moue, and consist : and that  
 there passeth from God to each crea-  
 ture in the world ; yea, to euery part  
 that hath motion or being in the same.  
 Some beame of his vertue : as from the  
 sun, we see infinit beames to passe in  
 the aire. Consider ( I say ) that no  
 part of any creature in the world  
 the fish in the sea, the grasse on  
 ground, the leaues of the trees or  
 parts of man vpon the face of the earth  
 can grow, moue, or consist, without  
 some little streame of vertue and  
 power doe come to it continually from  
 God. So that thou must imagine God  
 to stand as a most glorious Sun in  
 the midst, and from him to passe forth in-  
 nit beames or streames of vertue to  
 creatures that are, either in heauens  
 earth, the aire, or the water ; and to eu-  
 ry part thereof : and vpon these beames  
 of his vertue all creatures to hang :  
 if he should stop but any one of them  
 it would destroy and annihilate present



ly some creature or other. This, I  
if thou shalt consider touching the  
iustity of God, and the infinite dread  
it all creatures haue of him, except  
ely a sinner (for the Devils also doe  
re him, as S. James saith) thou wilt not  
ruell of the seuerer iudgement of God  
pointed for his offence. For sure I am  
t very shame of the world maketh  
to haue more regard in offending the  
orest friend we haue in this life, then a  
cked man hath in offending God:  
ich is an intollerable contempt of so  
ar a maiesty.

James

But now if we adioyne to this con-  
templation of maiesty, another consi-  
deration of his benefits bestowed vpon  
our default wil grow to be far greater  
that to iniure him who hath done vs  
good, is a thing most detestable euen in  
nature it selfe. And there was neuer yet  
fierce an heart, no not amongst  
beasts, but that it might be wonne  
th curtesie and benefits: but much more  
mongst reasonable creatures doth  
beneficence preuaile, especially if it  
come from greater personages, whose  
ue and friendship declared vnto vs but  
small gifts, doth greatly bind the  
hearts of the receiuers to loue them a-  
line.

A consider-  
tion of the be-  
nefits of  
God.

8 Consider then (deere Christian) the infinite good turnes and benefites which thou hast receiued at the hand of this great God, thereby to winne to his loue, and that thou shouldst leaue off to offend and iniure him ; albeit no tongue created, either man or Angell, can expresse the halfe of these gifts, which thou hast receiued from him, or the value of the great loue and hearty good will wherewith he bestowed them vpon thee : yet for some memory sake, I will repeat certaine generall and principall points thereof, whereupon the rest may be referred.

*The benefites of creation.*

9 First then he hath bestowed vpon thee the benefit of thy creation, where he made thee of nothing to the likeness of himselfe, and appointed thee to a noble an end, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnesse of this benefit may partly be conceiued, if thou doe imagine thy selfe to lacke but any one part of thy body ; as a leg, an arm, an eye, or the like ; and that one should freely giue the same vnto thee : or if thou wantest but any one sense, as the

thou wert deafe or blinde, and one  
 should restore fight or hearing vnto  
 thee: how wouldest thou esteeme of this  
 benefit: How much wouldest thou  
 professe thy selfe beholding to him for  
 the same? And if the gift of one of these  
 parts onely would seeme such a benefit  
 vnto thee: how great oughtest thou to  
 esteeme the free gift of so many parts to-  
 gether,

To Adde to this now(as I haue said)  
 that hee hath created thee to the like-  
 nesse of no other thing but of himselfe,  
 to no other end, but to be his honorable  
 seruant in this world, and his copartner  
 in kingly glory for all eternity to come:  
 and this he hath done to thee, being  
 onely a peece of dirt or clay before.  
 Now imagine thou of what manner of  
 grace proceeded this? But yet ad further  
 how he hath created all this magnificent  
 world for thee, and all the creatures  
 thereof, to serue thee in this busines: the  
 heauen to distinguish times and seasons,  
 and to giue thee light: the earth and  
 aire and water, to minister most infinite  
 variety of creatures for thy vse and su-  
 stenance: and hath made thee Lord of  
 all, to vse them for thy comfort and his  
 seruice. And what magnificent gifts are  
 these? And what shamefull ingratitude  
 is



The benefit  
of Redempti-  
on.

1 Pet. 2.

is it, to turne the same to the dishonour  
and iniury of so louing a giuer as thou  
doest, by vsing them to serue thee in sin?  
II But yet consider a little further  
the benefits of thy redemption, much  
greater then all the former : which is  
that thou hauing lost all those former  
benefits gaine, and made thy selfe guilt-  
y by sin of eternall punishment, where  
the Angels were now deliuered from  
their sin committed before : God chose  
to redeeme thee, and not the Angels  
and for satisfying of thy fault to deliuer  
his owne onely Sonne to death for thee.  
O Lord, what heart can conceiue the  
greatnesse of this benefit; Imagine thy  
selfe ( being a poore man ) hadde  
committed a gricuous crime against  
Kings maiesty, together with some  
great man of his chiefest Nobility, and  
that the King being offended highly  
with you both, should notwithstanding  
pardon thee, and put the noble man to  
death : and further also ( being no other  
way to saue thy life ) should lay the paine  
of death due to thee vpon his onely Sonne  
and heire for thy sake : how much  
wouldest thou thinke, that this King  
used thee ? How greatly wouldest thou  
esteeme thy selfe beholding and bound  
den to that yong Prince, which should

offer himselfe to his Fathers iustice to die for thee a poore worme (and not for the noble man, as he would not dye for the Angels) and to put his head in the halter for thine onely offences? Couldst thou euer haue the heart to become enemy to this man after, or willingly and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his Father, whom the most of vs notwithstanding do daily offend, dishonour, and iniure by sinne.

12. But yet there follow on more benefites of God vnto vs, as our vocation and iustification: vocation, whereby hee hath called vs from infidelitie, to the state of Christians, and thereby made vs partakers of this our redemption, which Infidels are not. For albeit he paid the ran some for all in generall: yet hee hath not imparted the benefite thereof to all, but to such only, as best it pleased his diuine goodnesse to bestow vpon. After which followed our iustification, whereby we were not onely set free from all our sinnes committed before, and from the paine and punishment due to the same: but also our soules beautified and enriched with his holy grace, accompanied with the ver-

*The benefites  
of vocation  
and iustification.*

Rom. 8.

1 Cor. 1.

Rom. 5.

1 Cor. 13.

Esay 11.

**Gods benefites.****The first part.**

ruces theologicall, as faith, hope, and charity, and with the gifts of the holy Ghost: and by his grace wee are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the Kingdome of Heauen.

**The benefites  
of the Sacra-  
ments.**

13 After these doe ensue a great number of benefites together (as to vs being now made the children and deere friends of God) and euery one of them of infinite price and value, as the gift of the holy Sacraments, left for our comfort and preservation, being nothing else but conduites to conuey Gods grace vnto vs, especially those two which appertaine to all, to wit, the Sacrament of Baptisme, and of his blessed body and bloud, whereof the first is to purge our soule from sin, the second, to feed and comfort the same after she is purged.

**The use of  
Sacraments.**

The first is a bath made of Christ his owne bloud, to wash and bathe our wounds therein: the second, as a most comfortable and rich garment to couer our soule withall after shee is washed. In the first, Christ hath substituted in his place the Spouse the Church, who pronounceth in his Name remission of sinnes: in the second, he hath left himselfe, and his owne flesh and bloud sacramentally to bee a pretious food



to cherish her withall.

14 Besides all these, there is yet another gift, named our preservation, whereby God hath preserved vs from so many dangers, into which others haue fallen, and whereinto we had fallen also, if Gods holy hand had not stayed vs: as from superstition, heresie, and infidelity, and many other grievous finnes: and especially from death and damnation, which long agoe by our wickednesse we deserued to haue been executed vpon vs. Also there are the benefites of godly inspirations, and admonitions, whereby God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many wayes and meanes: as are good bookes; good Sermons; good exhortations; good company; good example of others; and a hundred meanes else, which he at diuers times hath and doth vse, thereby to keepe vs and our soules vnto his eternall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweet seruice.

15 All which rare and singular benefites being measured, either according to the value of themselves, or according to the long of that heart, from

*The benefites  
of preservation  
and inspiration.*

*Apoec. 32.*

which they doe proceed, ought to moue vs most vehemently, to gratulate towards the giuer : which gratitude should be to resolue our selues at length to serue him vnsainedly, and to prefer his fauour before all worldly or mortall respects whatsoeuer. Or if wee cannot obtaine so much of our selues : yet at leastwise not to offend him any more by our sinnes and wickednesse.

16 There is not so fierce or cruell nature in the world (as I noted before) but is mollified, allured, and wonne by benefits : and Stories doe make report of strange examples in this kinde, euen among bruit beasts, as of the gratitude of Lions, Dogs, and the like, towards their masters and benefactors. Onely an obstinate sinner is hee among all the sauage creatures that are, whom neither benefits can moue, nor courtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and master.

*Ellen in his  
animal.*

*The intolerable ingratitude of a sinner.*

17 The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeare, or his tenants some little farme to liue vpon, and if for this they serue him not at a becke, he crieth out of their ingratitude : and if they should further maliciously seeke to

send him, and to ioyne with his professed enemy against him; how intollerable a matter would it seeme in his sight? And yet he himselfe dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say he dealeth more ingratefully with God, for that hee hath receiued a thousand for one, in respect of all the benefitts that a mortall man can giue to another, for he hath receiued all in all from God: the bread which he eateth; the ground which he treadeth; the light which he beholdeth; together with his eyes to see the Sunne: and finally, whatsoever is within, or without his bodie: as also the minde with the spirituall gifts thereof, whereof each one is more worth then a thousand bodies: I say also that he dealeth more iniuriously with God, for that notwithstanding all these benefitts, he serueth Gods open enemy the Deuill, and committeth daily sinne and wickednesse, which God hateth more then any heart created can hate a mortall enemy, being that in very deed, which persecuted his Sonne our Sauour, with such hostilitie, as it rooke his most precious life from him, and nailed him fast to the wood of the Crosse.

*Sinne persecuted Christ  
vnto death.*



Gods benefits.

The first part.

Gods com.  
plaint against  
sinners.  
Psal. 34.

Ier. 2.

Esay 1.

18 Of this extreame ingratitude and iniury, God himselfe is inforced to complaine in diuers places of the Scripture, as where he saith; *Retribuebant mihi mala pro bonis*: They returned me home euill for good. And yet much more vehemently in another place he calleth the heauens to witnesse of this iniquity, saying, *Obstupescite coeli super hac*: Oh you heauens, be you astonished at this. As if hee should say by a figuratiue kind of speech. Goe out of your wits you heauens with maruell, at this incredible iniquity of man towards me. For so he expoundeth the whole matter more at large in another place; *Audite caeli, & auribus percipe terra*: Hearken ye Heauens; and thou Earth bend hither thine eares; *Filios enutriui & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children, and haue exalted them, and now they contemne me. What a pitifull complaint is this of God against most vile and base wormes of the earth? But yet God amplifieth this iniquity more by certaine examples and comparisons; The Oxe (saith he) knoweth his owner, and the Asse knoweth the manger of his Lord and Master; but yet my people know not me: woe be to the sinfull Nation, to the people laden with iniquity, to this naughty seed,

seede, to wicked children. What complaint can be more vehement then this? What threatning can be more dreadfull then this woe, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deare brother) if thou haue grace, cease to bee ingratefull to God any longer: cease to offend him which hath by so many waies preuented thee thee with benefits: cease to render euill for good; hatred for loue; contempe for his fatherly affection towards thee: He hath done for thee all that he can: he hath giuen thee all that thou art, yea, and (in a certaine manner) all that he is worth himselfe: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth no more for all this at thy hands, but loue and gratitude. O (deare brother) why wilt thou not yeeld him this? why wilt thou not doe as much for him, as thou wouldest haue another man to doe to thee, for lesse then the ten thousandth part of these benefits which thou hast receiued? For I dare well say, that if thou hadst giuen a man but an almes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou haddest nothing in thee worth loue besides. But now thy Lord (besides these his gifts)

*Causes of  
true in God  
besides his  
benefits.*

hath infinite causes to make thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinite more besides: for, if all the perfections of all things created in heaven and in earth (which doe procure loue) were put together in one, as all their beauty, all their vertue, all their nobility, all their goodnesse, and the like: yet thy Lord and Sauour whom thou contemnest, doth passe all this, and that by many and infinite degrees: for that he is not onely all these things together: but also hee is very beauty it selfe: vertue it selfe; wisdom it selfe: sweetnesse it selfe: nobility it selfe: goodnesse it selfe: and the very fountaine and well-spring where hence all these things are deriued by little peeces and parcels vnto his creatures.

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life, and behauiour towards him. Say with the Prophet, which had lesse cause to say then thou; *Domine propitiare peccato meo; multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which  
doth

*Psal. 24.*

*A Prayer.*



doth so much displease thee, or dry vp  
the fountaine of thy mercy, and so bin-  
deth thy hands from doing good, as in-  
gratitude in the receiuers of thy bene-  
fits, wherein hitherto I haue exceeded  
all other : but I haue done it (O Lord) in  
mine ignorance, not considering thy  
gifts vnto mee, nor what account thou  
wouldest demaund againe of the same.  
But now seeing thou hast vouchsafed  
to make me worthy of this grace also,  
whereby to see and know mine owne  
state and default : I hope hereafter by  
direction of the same grace of thine, to  
shew my selfe a better childe towards  
thee. O Lord, I am ouercome at the  
length with consideration of thy loue,  
and how can I haue the heart to offend  
thee hereafter, seeing thou hast pre-  
uented me so many wayes with bene-  
fits, euen when I demanded not the  
same? Can I haue hands euer more to  
sinne against thee, which hast giuen vp  
thine owne most tender hands, to bee  
nailed on the crosse for my finnes here-  
tofore? No, no, it is too great an iniu-  
ry against thee (O Lord) and wo worth  
me that haue done it so often hereto-  
fore. But by thine holy assistance, I  
trust not to rerurne to such iniquitie  
for the time to come : to which (O Lord

*The day of death.**The first part.*

I beseech thee for thy mercies sake, from  
the holy throne of heaven, to say, *Amen*

## CHAP. VIII.

*Of what opinion and feeling we shall bee con-  
cerning these matters, at the time of our death.*

*The indura-  
tion of some  
hearts.*

**T**He holy Scriptures doe teach vs,  
and experience maketh it plaine,  
that during the time of this life the  
commodities, preferments, and pleasures  
of the world, doe possesse strongly the  
hearts of many men, and doe hold them  
chained with so forcible enchantments,  
being forsaken also vpon their iust de-  
serts, of the grace of God: say and  
threaten what a man can, and bring a-  
gainst them all the whole Scripture, e-  
uen from the beginning of Genesis to  
the end of the Apocalyps (as indeed it  
is all against sinne and sinners) yet will  
it preuaile nothing with them being in  
that lamentable case, as either they  
belecue not, or esteeme not whatsoe-  
uer is said to that purpose against their  
settled life, and resolution to the contra-  
ry. Of this we haue infinite examples  
in Scripture: as of Sodome and Go-  
morrah, with the Cities about, which  
would not heare the warnings that  
good

*Gen. 19.*

good Lot gaue vnto them. Also of Pha- Exod. 6, 7.  
 rah, whom all that euer Moses could doe, 8, 9.  
 either by signes or sayings, moued no-  
 thing. Also of Iudas, who by no faire Mat. 26.  
 meanes or threatnings vsed to him by  
 his Master, would change his wicked  
 resolution. But especially the Prophets  
 sent from God, from time to time, to  
 dissuade the people from their naughty  
 life, and consequently from the plagues  
 hanging ouer them, doe giue abundant  
 testimony of this complaining euery  
 where, of the hardnesse of sinners hearts,  
 that would not bee moued with all the  
 exhortations, preachings, promises,  
 and thundring that they could vse. The  
 Prophet Zachary shall testifie for all in Zach. 1.  
 this matter, who saith of the people of  
 Israel, a little before their destruction:  
*Hoc ait Dominus exercituum, &c.* This  
 saith the Lord of hostes: Iudge iustly;  
 And so forth. And presently hee ad-  
 deth: *And they would not attend, but tur-*  
*ning their backs, went not away, stopped*  
*their eares, to the end they might not beare:*  
*and they did put their hearts as an Ada-*  
*mant stone, to the end they might not heare*  
*the Law, and the words which God did send*  
*in his Spirit by the hands of the former Pro-*  
*phets, whereby Gods great indignation was stir-*  
*red up.*

2 This



## The day of death.

## The first part.

2 This then is, and alwayes hath bin the fashion of worldlings, and reprobate persons, to harden their hearts as an Adamant stone, against any thing that shall be told them for the amendment of their liues, and for the sauing of their soules. Whilest they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the Prophet saith : *God will haue his day with these men also, when he will be knowne.* And that is, *Cognoscetur Dominus iudicia faciens.* God will be knowne when hee beginneth to doe iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth, saying: *It is appointed for all men once to die, and after that insueeth iudgement.*

3 This, I say, is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowne to be a righteous God, and to restore to euery man according as he hath done while he liued : as S. Paul saith, or as the Prophet describeth it ; *He will be knowne then to be a terrible God, and such a one as taketh away the spirit of Princes, a terrible God to the Kings of the earth.* At this day there will be a great change in all other things, as

mirth

Isay 1.  
Psal. 9.

Heb. 9.

Isay 2. 13.  
24. 37. 61.

2 Cor. 5.  
Psal. 75.

The great  
change of

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Scrip  
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4  
down  
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saying  
they d  
etc.  
life to  
dishon  
now a  
God,  
Saints  
truth  
hath n  
the Su  
vnto v

mirth will be turned into sorrow: laugh-  
ings into weepings: pleasures into  
paines: stoutnesse into feare: pride into  
despaire; and the like: so especially will  
there bee a strange alteration in iudge-  
ment and opinion: for that the wisdom  
of God, whereof I haue spoken in the  
former Chapters, and which (as the  
Scripture saith) *Is accounted folly of the wise  
of the world*, will then appeare in her like-  
nesse, and as it is in very deede, will bee  
confessed by her greatest enemies to be  
onely true wisdom: and all carnall  
wisdom of worldlings to be meere folly  
as God calleth it.

4 This the holy Scripture setteth  
downe cleerely, when it describeth the  
very speeches and lamentations of the  
wise men of this world at the last day.  
saying: touching the vertuous whom  
they despised in this life: *Not insensati,*  
*&c.* We senseles men did esteeme their  
life to be madnesse, and their end to be  
dishonorable: but looke how they are  
now accounted among the children of  
God, and their portion is with the  
Saints. We haue erred from the way of  
truth: and the light of righteousness  
hath not shined before vs, neither hath  
the Sunne of vnderstanding appeared  
vnto vs. We haue wearied out our  
selues

things as  
time of  
death.

1 Cor. 2.

Rom. 8.

1 Cor. 1.

Sap. 5.

selues in the way of iniquity and per-  
 dition, and wee haue walked craggy  
 pathes: but the way of the Lord we haue  
 not knowne. Hitherto are the words of  
 Scripture: whereby wee may perceiue  
 what great change of iudgement there  
 will be at the last day, from that which  
 men haue now of all such matters: what  
 confessing of folly: what acknowledg-  
 ing of errour: what hearty sorrow for  
 labour lost: what fruitlesse repentance  
 for hauing runne awry? Oh that men  
 would consider these things now. *Wee*  
*haue wearied out our selues* (say these mi-  
 serable men) *in the way of iniquity and*  
*perdition, and wee haue walked craggy*  
*pathes.* What a description is this of la-  
 mentable worldlings, who beate their  
 braines daily, and weare out themselues  
 in pursuite of vanity, and chaffe of this  
 world, for which they suffer notwith-  
 standing more paines oftentimes, then  
 the iust doe in purchasing of heauen?  
 And when they arriue too, at the last  
 day wearied and worne out with trou-  
 ble and coyle, they find that all their la-  
 bour is lost, all their vexation is taken in  
 vaine: for that the little pelfe which they  
 haue gotten in the world, and for which  
 they haue struggled so fore, will helpe  
 them nothing, but rather greatly afflict  
 and



and torment them: for better vnderstanding whereof, it is to be considered, that three things will principally molest these men at the day of their death, and vnto these may all the rest be referred.

*Of the soules  
paring from  
the body: the  
first matter  
of misery is  
death.*

The first is the excessiue \* paines which commonly men suffer in the separation of the soule and body, which haue liued so long together as two deere friends vnited in loue and pleasure, and therefore most loath to part now, but onely that they are enforced thereunto. This paine may partly be conceiued by that, if wee would driue out life but from the least part of our body, (as for example, out of our little finger, as Chirurgians are wont to doe, when they will mortifie any place, to make it breake:) what a paine doth a man suffer before it be dead? What raging griefe doth hee abide? And if the mortifying of one little part onely, doth so much afflict vs: imagine what the violent mortifying of all the parts together will doe. For we see that first the soule is driuen by death to leaue the extreame parts, as the toes, feet, and fingers: then the legges and armes and so consequently one part dyeth after another, vntill life be restrained onely to the heart, which holdeth out longest,

**B**  
\* Those  
paines in  
death are  
especially  
to be re-  
strained to  
the death  
of the  
worldly:  
so the god-  
ly haue for  
the most  
part a sing-  
ular com-  
fort therein.

as the principall part, but yet must finally be constrained to render it selfe, though with neuer so much paine and resistance: which paine how great and strong it is, may appeare by the breaking in peeces of the very strings and holds wherewith it was enuironed, through the excessive vehemency of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in time of her agony. Imagine that a Prince possessed a goodly City in all peace, wealth, and pleasure, and greatly friended of all his neighbours about him, who promised to assist him in all his needs and affaires: and that vpon the sudden his mortall enemy should come and besiege this City, and taking one hold after another; one wall after another; one castle after another, should driue this Prince onely to a little tower, and besiege him therein, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguish, and misery would this Prince be in? How often would he looke out at the windowes and loop-holes of his tower: to see whether his friends and neighbours

*A similitude  
expressing  
the paines of  
death.*

hours would come to helpe him or no ?  
 And if he saw them all to abandon him,  
 and his cruell enemy euen ready to  
 breake in vpon him, would he not bee  
 in a pitifull plight, trow you ? And euen  
 so fareth it with a poore soule at the  
 houre of death. The body wherein  
 she raigneth like a iolly Princeesse in  
 all pleasure, whilest it florished, is now  
 battered and ouerthorne by her e-  
 nemy, which is death: the armes, legs,  
 and other parts wherewith she was for-  
 tified, as with walls and wards, during  
 time of health, are now surprised and  
 beaten to the ground, and she is dri-  
 ven onely to the heart, as to the last and  
 extreamest refuge, where she is also most  
 fiercely assailed in such sort, as she can-  
 not hold out long. Her deere friends  
 which soothed her in time of prosperi-  
 ty, and promised assistance, as youth,  
 physicke, and other humane helps, doe  
 now utterly abandon her: the enemy  
 will not bee pacified or make any  
 league, but night and day assaulteth  
 this Turret, wherein she is, and which  
 now beginneth to shake and shiuer in  
 peeces, and shee looketh hourly, when  
 her enemy in most raging and dread-  
 full manner will enter vpon her. What  
 thinke you is now the state of this af-  
 flicted



**The day of death.****The first part.**

Ser. 48. ad

Rom. 1. in 17. om.

flicted soule? It is no maruell if a wise  
 man become a foole, or a stout world-  
 ling most abiect, in this instant of ex-  
 tremity as we often see they doe in  
 such sort, as they can dispose of no  
 thing well: either towards God or the  
 world at this houre; the cause is the  
 extremity of paines, oppressing their  
 mindes, as Saint *Austen* also prooueth (or  
 some other vnder his name) and giueth  
 vs therewithall a most excellent fore-  
 warning, if men were so gracious as to  
 follow it: When you shall bee in your  
 last sickenesse, deare brother (saith he) O  
 how hard and painefull a thing will it  
 be for you to repent of your faultes  
 committed? And why is this, but onely  
 for that all the intention of your minde  
 will runne thither, where all the force  
 of our paine is: Many impediments  
 shall let men, at that day: as the paine  
 of the body, the feare of death, the  
 sight of children (for the which their  
 fathers shall oftentimes thinke them-  
 selues often damned) the weeping of  
 the wife, the flattery of the world, the  
 temptation of the Diuell, the dissimula-  
 tion of Physitians for lucre sake, and  
 the like. And belceue thou (O man)  
 which readeest this, that thou shalt  
 quickly prooue all this true vpon thy  
 selfe

selfe: and therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house, and make thy testament while thou art thine owne man: for if thou tarry vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

6 The second thing which shall make Death terrible and grieuous to a worldly man, is the sudden parting (and that for euer and euer) from all the things which he loued most dearly in this life, as from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly apparell, with rich Jewels, from wife and children, kindred and friends, and the like: wherewith he thought himselfe a blessed man in this life, and now to be plucked from them vpon the sudden, without euer hope to see or vse them againe. Oh what a griefe, what a torment, will this be? For which cause the holy Scripture saith: *O mors quam amara est memoria tui, homini pacem habenti in substantijs suis?* O death, how bitter is thy memory vnto a man that hath peace and rest in his substance, and riches? As who would say there is no more bitternesse or griefe in the world to such a man, then to remem-

*The second  
matter of  
misery in  
death.*

*Eccle. 4.*

ber

Luke 12.

The sorrow  
of leaving  
all.

ber or thinke on death onely, but much more to goe to it himselfe, and that out of hand, when it shall be said vnto them, as Christ reporteth, it was to the great wealthy man in the Gospell, which had his barnes full, and was come now to the highest top of felicitie: *Stulte, hac nocte animam tuam repetent à te, quæ autem paraſiti cuiuſerunt?* Thouſoole, euen this night they will take thy soule from thee, and then who shall haue all that thou hast scraped together?

7 It is impossible, I say, for any tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing that euer he hath gathered together, with so much labour and toyle, and wherein hee was wont to haue so much confidence, will not doe him good any longer, but rather afflict him with the memory thereof, considering that he must leaue all to others; and goe himselfe to giue account for the getting and vsing of the same (perhaps to his eternall damnation) whilest in the meane time other men in the world doe liue merrily and pleasantly vpon that he hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wo-

full



full and lamentable point, Which is to bring many a man, to great sorrow and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities for euer abandoned. Oh what a dolefull day of parting will this be ! What wilt thou say ( my friend ) at this day, when all thy glory, all thy wealth, all thy pompe is come to an end ? What art thou the better now to haue liued in credit with the world ? In fauour of Princes ? Exalted of men ? Feared, reuerenced, and aduanced, seeing now all is ended, and that thou canst see these things no more ?

8 But yet there is a third thing which more then all the rest will make this day of death to bee troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in body and soule. And for his body it will be no small *Ecclē. 103* error to thinke that it must inher to Serpents, beasts, and wormes, as the Scripture saith, that is, it must be cast out to serue for the foode of vermin : that body I meane, which was so delicately handled before, with the varieties of meates, pillowes, and beds of downe, so trimly set forth in apparell, and other ornaments, where-  
vpon

*The third  
matter of mē-  
sery in sinne.*

The cogitation of the body.

upon the wind might not blow, nor the Sunne shine: that body (I say) of whose beauty there was so much pride taken, and whereby so great vanity and sinne was committed: that body, which in this world was accustomed to all pampering, and could abide no austerity or discipline, must now come to bee abandoned of all men, and left onely to bee deuoured of Wolues. Which thing albeit it cannot but breed much horrour in the heart of him that lyeth a dying: yet is it nothing in respect of the dreadfull cogitations, which hee shall haue touching his soule: as what shall become of it? Whither it shall goe after her departure out of the body? And then concerning that it must goe to the Iudgement seat of God, and there to receiue sentence, either of vnspeakeable glory, or insupportable paines: he falleth to consider more in particular the danger thereof. By comparing Gods Iustice and threats (set downe in Scripture against sinners) with his owne life: he beginneth to examine the witnesse, which is his conscience, and he findeth it ready to lay infinite accusations against him, when he commeth to the place of iustice.

9 And now (deare brother) beginneth

the misery of this man. For scantly there  
 is not a seuerer saying of God in all the  
 scripture, which cometh not now to  
 his minde; to terrifie him withall at this  
 instant: as, *If thou wilt enter into life,*  
*Mat. 19.*  
*1 Iohn 3.*  
*Mat. 7.*  
*Rom. 2.*  
*Luke 13.*  
*1 Cor. 6.*  
*Rom. 7.*  
*Gal. 5.*  
*2 Cor. 5.*  
*Ierc. 2.*  
*Apoc. 10.*  
*2 Pet. 2.*

keepe the commandment: Hee that saith he  
 knoweth God, and keepeb not his comman-  
 dments, is a lyar. Many shall say vnto mee  
 that day, Lord, Lord, &c. Not the bea-  
 rs of the Law, but the doers of the Law shall  
 be iustified. Goe from mee all workers of ini-  
 quitie into euerlasting fire. Doe not you  
 know, that wicked men shall not possesse the  
 Kingdome of GOD? Bee not deceiued, for nei-  
 ther fornicators, nor idolaters, nor adulte-  
 rs, nor uncleane handlers of their owne bo-  
 dies, nor Sodomites, nor theeues, nor couetous  
 men, nor drunkards, nor backbiters, nor ex-  
 ceptions, shall euer possesse the Kingdome  
 of God. If you liue according to the flesh, you  
 shall die: and the workes of the flesh are ma-  
 nifest, as fornication, uncleannesse, wantonnesse,  
 enuie, poisonings, enmities, contentions, e-  
 culations, hatred, strife, dissensions, sects,  
 murther, drunkennesse, gluttony, and the  
 like. Wherefore I foretold you, as I haue told  
 you before, that they which doe these things  
 shall neuer attaine to the Kingdome of GOD.  
 ye must all bee presented before the iudge-  
 ment seat of Christ, and euery man receiue  
 his particulare according as he hath done in  
 this



*The day of death.**The first part.*

2 Pet. 2.

this life, good, or euill, euery man shall receiue according to his works. God spared not the Angels when they sinned. You shall giue account

3 Po. 4.

euery idle word at the day of iudgement. If the iust shall scarce be saued, where shall the wicked

Mat. 19.

man and sinner appeare? Few are saued, and rich man shall hardly enter into the kingdome of heauen.

10 All these things (I say) and a thousand more touching the seueritie of Gods iustice, and the account which shall bee demanded at that day, will come into his minde that lieth a dying, and our ghostly enemy (which in this life laboured to keepe these things from our eyes, thereby the easier to draw vs to sin) will now lay all and more too, before our face, amplifying and vrging euery point to the vtmost, acknowledging alwayes our conscience for his witnesse. Which when the poore soule in dying cannot deny, it must needs terrifie her greatly: for so wee see that it doth daily, euen many good and vertuous men. S. Jerom reporteth of S. Hilarion, whose soule being greatly afraid, vpon these considerations, goe out of the body: after long conflict, he tooke courage in the end, and said to his soule; God out my soule, go out: why art thou afraid? Thou

Jerom. in vita Hila.  
Abba.

seru

serued Christ almost threescore and ten  
 yeeres, and art thou now afraid of  
 death? But if so good a man was so a-  
 ward at this passage, yea such a one as  
 had serued God with all puritie of life,  
 and perfect zeale for threescore and  
 ten yeeres together: what shall they  
 see, which scarce haue serued God  
 euery one day in al their liues, but rather  
 haue spent all their yeeres in sinne and  
 iniquity of the world? Must not these men  
 needs be in great extremitie at this pas-  
 sage?

Now then (deere Christian) these  
 things being so, that is, this passage of  
 death being so terrible, so dangerous,  
 and yet so vnauidable as it is: seeing  
 many men perish, and are ouerwhel-  
 med daily in the same, as it cannot be  
 denied but there doe: and both holy  
 scriptures and auncient Fathers doe te-  
 stifie it by examples and records vnto  
 vs; what man of discretion would not  
 come to be wise by other mens dan-  
 gers? Or what reasonable creature  
 would not take heede, and looke about  
 him, being warned so manifestly, and  
 apparently, of his owne perill? If thou  
 be a Christian, and doest beleue in-  
 the things which Christian faith  
 teach thee: then dost thou know  
 and

and most certainly belecue also, that what state, age, strength, dignitie, or condition soeuer thou be now, yet that thou thy selfe (I say) which now in health and mirth readest this, and thinkest that it little pertaineth to thee in one of these dayes (and it may be shortly after the reading hereof) come to present all these things vpon thy selfe, which haue here written: that is, thou must with sorrow and griefe bee inforced to thy bed, and there after all thy struggling with the darts of death, thou must yield thy body which thou louest so much, to the baite of wormes, and thy soule to the triall of iustice, for her doings in this life.

*A very profitable  
stable confes-  
sion.*

12. Imagine then (my friend) thou say, which art so fresh and frolicke this day, that thy ten, twenty, or twenty yeeres, or (it may be) two moneths which thou hast yet to liue, were now ended, and that thou were euen at the present stretched out vpon a bed, weary and worne with dolour and paine, and thy carnall friends about thee weeping and howling, the Physitians departed with their fees, as hauing giuen thee ouer; and thou lying there alone mourning and dumb in most pitifull agonie, expecting from moment to moment,



last stroke of death to bee giuen thee. Tell me, in this instant, what would all the pleasures and commodities of this world doe thee good? What comfort would it bee to thee, to haue beene of honour in this world, to haue been rich and purchased much, to haue borne office, and beene in the Princes fauour? To haue left thy children or kindred wealthy, to haue trodden downe thine enemies, to haue stirred much and borne great sway in this life? What ease (I say) or comfort would it be to thee, to haue binne faire, to haue bin gallant in appa-  
 ell, goodly in personage, glittering in gold? Would not all these things rather afflict then profit thee at this instant? For now wouldest thou see the vanitie of these trifles, now would thy heart begin to say within thee. O folly and miserable blindness of mine: Loe, there is an end now of all my delights and prosperities: all my ioyes, all my treasures, all my mirth, all my pastimes are now finished: where are my friends which were wont to laugh with mee? my seruants wont to attend me, my children wont to disport me? Where are all my coches and horses, where-  
 with I was wont to make so goodly a shew, the caps and knees of people wont

*The cogitation and speech of the soule at the day of death.*

to honour me, the troupes of suters following me. Where are all my dalliances and tricks of loue? All my pleasant musicke; all my gorgeous building; all my costly feasts and banquettings? And aboue all other, where are my deere and sweet friends, who seemed they would neuer haue forsaken me? But all are now gone, and haue left mee here alone to answere the reckoning for all, and none of them will doe so much as to goe with me to iudgement, or to speake one word in my behalfe.

14 Woe worth to me, that I haue not foreseene this day sooner, and to haue made better prouision for the same: it is now too late, and I feare mee I haue purchased eternall damnation, for a little pleasure, and lost vnspeakeable glory for a floting vanitie. O how happy and twice happy are they which shall liue, as they may not bee afeard of this day? I now see the difference betwixt the ends of good and euill, and marueile not though the Scriptures say of the one, *The death of Saints is precious* And of the other, *The death of sinners is miserable*. Oh that I had liued so virtuously as some other haue done, or as I had often inspiration from God to doe: or that I had done the good deeds

*Psal. 125.*

*Psal. 33.*

might being

might haue done : how sweet and comfortable would they be to me now in this my last and extreamest distresse.

15 To these cogitations and speeches (deere brother) shall thy heart bee enforced of what estate soeuer thou bee, at the houre of death, if thou doe not preuent it now by amendment of life, which onely can yeeld thee comfort in that sorrowfull day. For of good men the Iudge himselfe saith ; *Huius autem fieri* Luke 21.  
*incipientibus, respicite et leuate capita vestra quoniam appropinquat redemptio vestra.* When these things begin to come vpon other men, doe you lift vp your heads, for that your redemption cometh on, from the labours and toyles of this world. And the holy Prophet saith of the vertuous man, which hath done good workes in this life, that hee shall be at this time ; *Beatus vir* : An happy man. And he giueth the cause ; *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris eius* : For that God will deliuer him in this euill day, and will assist him vpon the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowfull, as I haue shewed, being nothing else but a heape of all



sorrow is together, especially to them which are drawne to it before they are ready for the same, as commonly all they are, which deferre their amendment from day to day, and doe not attend to liue in such sort now, as they shall wish they had done, when they come to that last passage,

## CHAP. IX.

*Of the paines appointed for sinne after this life.*

**A**Mongst all the meanes which God vseth towards the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forceable (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his Commandements. Wherefore hee vseth this consideration often, as may appeare by all the Prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more then any other that could be vsed, by reason of the naturall loue which wee beare towards our selues: and consequently the naturall feare which wee haue of our owne danger. So we read

*The force of  
feare.*

hat nothing could moue the Nin-  
 ites so much as the foretelling them  
 of their imminent destruction. And  
 John Baptist, although hee came in a  
 simple and contemptible manner, yet  
 teaching vnto the people; The terror  
 vengeance to come, and that the axe was  
 put to the trees, to cut downe for the  
 all those which repented not: he moo-  
 ed the very Publicans and Souldiers to  
 are (which otherwise are people of  
 very hard mettall) who came vnto him  
 on this terrible embassage, and asked  
 what they should doe to auoid these pu-  
 nishments? *Matth. 3.  
Marke 1.  
Luke 3.*  
 After then that we haue conside-  
 red of death, and of Gods seuerer iudge-  
 ment which insueth after death, and  
 wherein euery man hath to receiue ac-  
 cording to his workes in this life, as  
 the Scripture saith: it followeth that  
 we consider also of the punishments  
 which are appointed for them, that  
 all bee found faulty at that account,  
 whereby at leastwise (if no other confi-  
 ration will serue) to induce Christi-  
 ans to this resolution of seruing God.  
 (as I haue noted before) if euery  
 man haue naturally a loue of himselfe,  
 and desire to conserue his owne case,  
 should he also haue feare of perill,  
 whereby

*In sermo. de  
primor dijs.*

**Pro. 9.**

**Eccles. 7.**

whereby he is to fall into extreame calamity: this expresseth S. Bernard excellently according to his wont: O man (saith he) if thou haue left all shame (which appertaineth to so noble creature as thou art) if thou feele no sorrow (as carnall men doe not) yet looke not feare also, which is found in very beasts. We vse to load an asse, and weary him out with labour, and he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, he would auoid as much as he could, for that he loueth life, and feareth death. Feare thou therefore and be not more insensible then a beast: feare death: feare iudgement: feare hell. This feare is called the beginning of wisdom, and not shame or sorrow: for that the spirit of feare is more mighty to resist sinne, then the spirit of shame or sorrow: wherefore it is laid: Remember the end: and thou shalt neuer sinne. That is, remember the small punishment appointed for sinne after this life. This sayeth Saint Bernard.

3 First therefore to speake in general of the punishments reserved for the life to come, if the Scriptures did not declare in particular their greatness vnto vs, yet are there many reasons



perswade vs, that they are most seuer,  
 dolorous, and intolerable. For first, as  
 God is a God in all his workes, that is  
 to say, great, wonderfull, and terrible:  
 so especially he sheweth the same in his *Gods maiesty.*  
 punishment, being called for that cause *fly.*  
 in Scripture: *Deus iustitie*: God of iu-  
 stice, As also *Deus ultionum*: God of *Plal. 71.*  
 reuenge. Wherefore seeing all his o- *Deut. 10.*  
 ther workes are full of maiestie, and ex-  
 ceeding our capacities: we may likewise  
 gather, that his hand in punishment  
 must be wonderfull also. God himselte  
 teacheth vs to reason in this manner,  
 when he saith; *And will yee not then feare* *Ier. 5.*  
*me? And will yee not tremble before my*  
*face, which haue put the sands as a stop*  
*unto the sea, and haue giuen the water a*  
*commandement neuer to passe it; no, not*  
*when it is most troubled, and the floodes*  
*most outragious?* As who would say: If I  
 am wonderfull and doe passe your ima-  
 gination, in these workes of the sea, and  
 other, which you see daily: you haue  
 cause to feare me, considering that my  
 punishments are like to be correspondent  
 to the same.

4 Another coniecture of the great *Gods mercy.*  
 and seuer iustice of God may bee the  
 consideration of his infinit and vnspeak-  
 able mercy: the which as it is the  
 G s very

Psal. 74.

I say 13.  
Psal 7.Gods as-  
sistance.

very nature of God, and without end or measure, as his Godhead is : so is also his iustice. And these two are the two armes (as it were) of God, embracing and kissing one the other, as the Scripture saith ; therefore as in a man of this world, if wee had the measure of one arme, we might easily coniecture of the other : so seeing the wonderfull examples daily of Gods infinite mercy towards them that repent : we may imagine by the same, his seuerer iustice towards them, whom he reserueth to punishment in the next life ; and whom for that cause, hee calleth in the Scriptures ; *Vasa furoris* ; Vessels of his fury, or Vessels to shew his fury vpon.

5 A third reason to perswade vs of the greatnesse of these punishments, may be the marueilous patience, and long suffering of God in this life : as for example, in that hee suffereth diuers men from one sinne to another : from one day to another : from one yeere to another : from one age to another : to spend all (I say) in dishonour and despite of his maiesty, adding offence to offence, and refusing all perswasions, allurements, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment.

ment: And what man in the world could suffer this? Or what mortall heart can shew such patience? But now if all this should not be required with severity of punishment in the world to come, vpon the obstinate: it might seeme against the law of iustice and equitie: and one arme in God might seeme longer then the other. *S. Paul Rom. 2.* touching this reason in his Epistle to the Romans, where he saith; *Doest thou not know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent heart dost hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euery man according to his workes?* He vseth here the words of *hoording vp of vengeance*, to signifie, that euen as the couetous man doth hoord vp money to money daily to make his heape great: so the vnrepentant sinner doth hoord vp sinne to sin: and God on the contrary side hoordeth vp vengeance to vengeance, vntill his measure be full to restore in the end; *Measure against measure*, as the Prophet saith, and to pay vs home: *According to the multitude of thine iniquities.* *May 17. Jer. 16.* This God meant when he said to Abraham: *that the iniquities of the Amor- Gen. 6. 15. rbeans,*



## Of punishment.

## The first part.

Apoc. 21.

rehears was not yet full up. Also in the Revelation vnto Saint Iohn the Euangelist when he vied this conclusion of that booke : *He that doth euill, let him doe yet more euill : and hee that lieth in filth, let him yet become more filthy : for behold I come quickly, and my reward is with me, to vnder to every man according to his deeds.* By which words God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater seueritie in the life to come, which the Prophet Dauid also declareth : when talking of a carelesse sinner hee saith; *Dominus irridebit eum : quoniam prospiciit quod venit dies eius :* the Lord shall scoffe at him, foreseeing that his day shall come. This day (no doubt) is to be vnderstood the day of account and punishment after this life, for so doth God more at large declare himselfe in another place, in these words; *And thou sonne of man, thus saith thy Lord God : the end is come, now (I say) the end is come vpon thee. And I will shew in thee my fury, and I will iudge thee according to thy wayes. I will lay against thee all thy abominations, and mine eye shall not spare thee; neither will I take any mercy vpon thee, but I will put thine enemies waies vpon thee, and thou shalt know that I am the Lord*

Psal. 36.

Ezek. 7.

ord. Behold affliction commeth on, the end  
come, the end (I say) is come: it hath wait-  
ed against thee, and behold it is come:  
nothing is now come upon thee: the time is  
come: the day of slaughter is at hand. Short-

I will poure out my wrath upon thee:  
and I will fill my fury in thee: and I will  
judge thee according to thy wayes, and I  
will lay all thy wickednesse upon thee: mine  
I shall not pity thee: neither will I take  
thy compassion upon thee, but I will lay thy  
iniquities upon thee, and thine abominations in the  
midst of thee, and thou shalt know that I am the  
Lord that striketh. Hitherto is the speech of  
God himselfe,

6 Seeing then now we vnderstand in  
generall, that the punishments of God  
in the life to come are most certaine to  
be great and seuerer to all such as fall  
into them (for which cause the Apostle  
saith: *Horrendum est incidere in manus Dei*  
*tribuentis*: It is an horrible thing to fall in-  
to the hands of the living God) let vs  
consider somewhat in particular what  
manner of paines and punishments they  
shall be.

7 And first of all touching the place  
of punishment appointed for the dam-  
ned, commonly called Hell, the Scrip-  
ture in diuers languages useth diuers  
names, but all tending to expresse the  
grie-

*Of paines in  
particular.*

*Heb. 10.*

*Of the name  
of Hell in  
diuers  
languages.*

Esay 5. &  
38.

Mal. 4.

**R**  
\* The matter in hand is not by this place substantially proved, for that the opinion of those that altogether referre this place to the generall iudgement, standeth not so cleare, but that exception may be taken against it.  
Esay 14.  
Mat. 13.  
Apoc. 14.  
Apoc. 11.  
Mat. 11.

griuousnesse of punishment there suffered. As in Latine it is called *Infernum* a place beneath or vnder ground (most of the olde Fathers do interpret. But whether it be vnder ground or not most certaine it is that it is a place most opposite to heauen, which is said to be aboue: and this name is vsed to signify the miserable suppressing and hurling downe of the damned to be trodden vnder the feet, not onely of God, but also of good men for euer. For so saith the Scripture. *Behold the day of the Lord commeth burning like a furnace, and all proud and wicked men shall be straw to that furnace, and they that feare my name shall tread them downe, and they shall be as burnt ashes vnder the soles of your feet in that day.* And this shall bee one of the greatest miseries that can happen to the proud and stout Potentates of this world, to be throwne downe with such contempt, and to be trodden vnder feet of them, whom they so much despised in this world.

8 The Hebrew word which the Scripture vseth for hell: is *Sheol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalypse *Lacus ira Dei*, The lake of the wrath of God. And againe, *Stagnum ardens ignis & sulphure*, A poole burning with fire



and brimstone. In Greeke the Scripture vseth three words for the same place. The first is *Hades*, vsed in the Gospell, which (as *Plutarch* noteth) signifieth a place where no light is. The second is *Zophos* in *S. Peter*, which signifieth darknesse it selfe. In which sense it is called also of *Job*. *Terra tenebrosa, et aperta mortis caligine*. A darke land, and ouerwhelmed with deadly obscurity. Also in the Gospell, *Tenebrae exteriores*. Viter darknesse. The third Greeke word is *Tartaros*, vsed also by *S. Peter*: which word being deriued of the Verbe *Tarasso*, which signifieth to te rife, trouble, and vex, importeth an horrible confusion of torments in that place: euen as *Iob* saith of it, *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but euerlasting horror.

*In Commento.  
supra verba  
vine laeu-  
er.*

2 Pet. 2. 4.  
Iob 10.  
Mat. 12.  
And 25.  
2 Pet. 2. 15.

Iob 10.

March. 5. 28.  
18. 23.  
Marke 9.  
Luke 12.

*The valley  
Hinnom.*

9 The Chaldie word, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as *S. Jerom* noteth vpon the tenth Chapter of Saint *Matthewes* Gospell. And this word being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Ierusalem, called the valley of *Hinnom*, in which the old idolatrous Iewes were wont to burne aliue their

owde

owne children in the honour of the deuill, and to sound with trumpets, timbrels, and other loud instruments, whiles they were doing thereof, that the childrens voices and cries might not be heard, which place was afterward vsed also for the receit of all filthinesse, as of dung, dead carions, and the like. And it is most probable that our Saviour vsed this word aboue all other for Hell, thereby to signifie the miserable burning of soules in that place, the pitifull clamor and cries of the tormented: the confused and barbarous noise of the tormentors: together with the most loathsome filthinesse of the place, which is otherwise described in the Scriptures, by the names of adders, snakes, cockatrices, scorpions, and other venomous creatures, as shall be afterward declared.

10 Having declared the names of this place, and thereby also in some part, the nature: it remaineth now, that wee consider, what manner of paines men suffer there. For declaration whereof, we must note, that as Heauen and Hell are contrary, assigned to contrary persons, for contrary causes: so haue they in all respects contrary properties, conditions, and effects; in such sort, as what-

The paines of  
Hell vniuersal.  
148.

focus

Sooner is spoken of the felicitie of the one, may serue to infer the contrary of the other. As when Saint Paul saith, that No eye hath seene, nor eare heard, nor heart conceived the ioyes that God hath prepared for them that shall be saued: we may infer that the paines of the damned must be as great. Againe, When the Scripture saith, that the felicitie of them in heauen is a perfect felicitie, containing *omne bonum*. all goodnesse; so that no one kinde of pleasure can bee imagined which they haue not: we must thinke on the contrary part, that the misery of the damned must bee also a perfect misery, containing all afflictions that may be, without wanting any. So that, as the happinesse of the good is infinit, and vniuersall: so also is the calamitie of the wicked infinit and vniuersall. Now in this life all the miseries and paines which fall vpon man, are but particular and not vniuersall. As for example: wee see one man pained in his eyes; another in his backe: which particular paines notwithstanding sometimes are so extreame, as life is not able to resist them, and a man would not suffer them long for the gaining of many worlds together. But suppose now a man were tormented in all the parts of his body

1 Cor.

Exod.



at once, as in his head, his eyes, his tongue, his teeth, his throat, his stomacke, his belly, his backe, his heart, his sides, his thighs, and in all the ioynts of the body besides: suppose (I say) hee were most cruelly tormented with extreame paines in all these parts together, without ease or intermission; what thing could bee more miserable then this? What sight more lamentable? If thou shouldest see a dog lye in the street so afflicted, I know thou couldest not but take compassion vpon him. Well then consider what difference there is betweene abiding these paines for a weeke, or for all eternities; in suffering them vpon a soft bed, or vpon a burning gridiron and boyling furnace; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say) gentle reader, and if thou wouldest take a great deale of labour, rather then abide the one, in this life: bee content to sustaine a little paine, rather then to incur the other, in the life to come.

*Peculiar  
torments to  
every part.*

II But to consider these things yet further, not onely all these parts of the bodie, which haue beene instruments to sinne, shall be tormented together, but

his  
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but

at also euery sense both externall and  
ternall for the same cause shall be af-  
fected with his particular torment con-  
trary to the object, wherein it delighteth  
now and tooke pleasure in this world. As  
for example the lasciuious eyes were  
tormented with the vgly and fearefull  
sight of Devils: the delicate eares, with  
the horrible noise of damned spirits:  
the nice smell, with poysoned stench of  
brimstone, and other vnsupportable  
stink: the dainty taste, with most rauen-  
ous hunger and thirst: and all the  
sensible parts of the bodie with bur-  
ning fire. Againe, the imagination shall  
be tormented, with the apprehension  
of paines present, and to come, the me-  
morie with the remembrance of plea-  
sures past, the vnderstanding with con-  
sideration of the felicitie lost, and the  
misery now come on. O poore Christian  
what wilt thou do amidst the multitude  
of so grieuous calamities?

12 It is a wonderfull matter, and  
reasonable (as one Father saith) to make a  
reasonable man goe out of his wits, to  
consider what God hath reuealed vnto  
us, in the Scriptures, of the dreadfull  
circumstance of this punishment and  
yet to see how little the retchlesse men  
of the world do feare it. For first touch-

ing

*The paines  
of hell exor-  
cised / or tor-  
ments, not sen-  
sible.*

Apoc. 10.  
And 14.  
Luke 16.  
Apoc. 18.

ing the vniuersality, variety, and greatness of the paine, not onely the reason before alledged, but also diuers other considerations in the Scriptures declare: As where it is said of the damned; *Cruentabuntur die & nocte*: They shall be tormented day and night. And againe; *Date illis tormentum*: Giue he torment, speaking of Babylon in hell by which is signified, that the paines of hell are exercised, not for the chastisement, but for torment of the parties. And torments commonly wee see in this world to be as great and as extreme as the wit of a man can reach to deuise. Imagine then, when God shall lay his head to deuise torments (as hee hath done in hell) what manner of torments will they be?

The fierce  
nature of the  
fire of Hell.

13 It creating an element here for our comfort (I meane the fire) he could create the same so terrible as it is, in such sort as a man would not hold out his hand in it one day, for to gaine a kingdome, what a fire thinke you haue he prouided for hell, which is not created for comfort, but onely for the torments of the parties? Our fire hath many differences from that, and therefore it is truly said of the holy Fathers, to be but a painted and fained fire in respect



that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath neede to be fed continually with wood, or else it goeth out: that burneth continually without feeding. Ours giueth light: that giueth none. Ours is out of his naturall place, and therefore striveth to ascend, and get from vs as we see; but that is in the naturall place where it was created, and therefore it abideth there perpetually. Ours consumeth the matter hid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the end the paine may be euermore lasting. Our fire is extinguished with water, and greatly abated by the coldness of the aire about it: that hath no such abatement, or qualification. Finally, what a strange and incredible kinde of fire that is, appeareth by these words of our Saviour so often repeated: *There shall be weeping and gnashing of teeth.* Weeping is to bee referred to the effect of extreame burning in that kinde, for that the torment of scalding and burning inforceth teares sooner than any other torments, as appeareth in them, which vpon the sudden doe put an hot thing into their mouth, or scald any other part of their body.

And

Mat. 8.  
13, 22, 24  
Luke 13.

**B**  
 \* Gnashing  
 and chat-  
 ring of the  
 teeth, are  
 not all one,  
 and proceed  
 of diuers  
 causes.

Apoc. 21.

Psal. 35.

Particular  
 paines for  
 particular  
 offenders.

Esay 17.

Esay 18.

Ier. 2.

Apoc. 20.

Psal. 27. 98.

Eze. 24.

Os. 12.

Zach. 1.

And \* gnashing of teeth, or chattering  
 at least (as euery man knoweth) pro-  
 ceedeth of great and extreame colde.  
 Imagine then what a fire this is, which  
 hath such extreame effects, both  
 heate and colde. O mighty Lord what  
 a strange God art thou? How wonder-  
 full and terrible in all thy workes and  
 inuentions? How bountifull art thou to  
 those that loue and serue thee? And  
 how seuerer to them which contemne  
 thy Commandements? Hast thou deu-  
 sed a way how they which lye burning  
 in a lake of fire and brimstone, shall  
 so be tormented with extreame colde.  
 What vnderstanding of man can con-  
 ceiue how this may be? But thy iudge-  
 ments (O Lord) are a depth without  
 bottome, and therefore I leaue this to  
 thy onely prouidence; praising thee e-  
 ternally for the same.

14 Besides these generall paines  
 common to all that be in that place, the  
 Scripture signifieth also, that there  
 shall be particular torments, peculiar  
 both in qualitie and quantitie to the  
 sinnes and offences of each offender. For  
 to that end saith the prophet Esay to  
 God: *Thou wilt iudge in measure against  
 measure.* And God saith of himselfe, *I will  
 exercise iudgement in might, and iustice in  
 measure.*

measure. And that is the meaning of all those threatens of God to sinners, where he saith that hee will pay them home, according to their particular workes, and according to the inuentions of their owne hearts. In this sense it is said in the *Apocalyps*, of Babylon now throwne downe into the lake, *Looke how much she hath glorified her selfe, and hath liued in delights : so much torments and afflictions giue her.* Whercof the holy Fathers haue gathered the variety of torments that shall be in that place. As there be differences of sinners: so shall there be variety of torment (said olde *Isaiah*) as if the adulterer should haue one kinde of torment, the murderer another, the theefe another, the drunkard another, the liar another. As if the proud man should be trodden vnder feet, to recompence his pride : the glutton suffer inestimable hunger : the drunkard extreame thirst : the delicious mouth filled vp with gaule : and the delicate body seared with hot burning irons.

Apoc. 18.

Lib de ver.  
Tan. cap. 2.

15 The holy Ghost signifieth such thing, when he saith in the Scripture of the wicked worldling ; His bread in his belly shall be turned into the gaule of serpents : hee shall be constrained to spue out againe.

A maru-  
lous descrip-  
tion vsed by  
the Scrip-  
ture.



again the riches which he hath deuoured:  
 nay, God shall pull them out of his belly a-  
 gain: he shall be constrained to sucke the  
 gaules of cockatrices, and the tongue of an as-  
 ser shall kill him: he shall pay sweetly for all  
 that euer he hath done: and yet shall he not  
 be consumed, but shall suffer according to  
 the multitude of all his deuises: utter dark-  
 nesse lieth in wait for him: and fire which  
 needeth no kindling shall eat him up: this is  
 the wicked mans portion from God. By which  
 words, and such like, it is plainly shewed  
 that worldlings shall receiue as it were  
 particular and proper torments for their  
 gluttony, for their delicate fare, for their  
 extortion, and the like. Which torments  
 shall be greater then any mortall tongue  
 can expresse: as may appeare by the  
 vehement and horrible words, which the  
 holy Ghost here vseth to insinuate the  
 same:

The straitnes  
 of paines in  
 hell.

16 Besides this, the Scripture shew-  
 eth vnto vs, not onely the vniuersalitie  
 particularitie, and seueritie of these  
 paines: but also the straitnesse thereof  
 without aide, helpe, ease or comfort  
 when he saith; wee shall be cast in boundes  
 both hand and feete: For it is some kinde  
 of comfort in this world, to be able to  
 resist or strue against our afflictions  
 but there we must lie still and suffer all

Against

Againe, when he saith ; *Clausā est ianua*;  
 The gate is shut. That is, the gate of all  
 mercy, of all pardon, of all ease, of all  
 intermission, of all comfort is shut vp  
 from heauen, from earth, from the cre-  
 ator, and from creatures: in so much as  
 no consolation is euer to be hoped for  
 more: as in all the miseries of this life  
 there is alwayes some. This straitnesse  
 is likewise most liuely expressed in that  
 dreadfull Parable of the rich glutton  
 in hell: who was driuen to that neces-  
 sity, as he desired that *Lazarus* might  
 dip the top of his finger in water to  
 coole his tongue, in the midst of that  
 place wherein he saith hee was: and yet  
 could not hee obtaine it. A small refre-  
 shing (it seemeth) it would haue beene  
 vnto him, if he had obtained the same.  
 But yet to shew the straitnesse of the  
 place, it was denied him. Oh you that  
 are in the sinfull wealth of the world,  
 consider but this one example of Gods  
 iudgement, and be asfeard. This man was  
 a great royaltie a little before, and  
 nothing regarded the extreame mise-  
 ry that *Lazarus* was in: but now would  
 he giue a thousand worlds (if he had  
 them) for one drop of water to coole  
 his tongue. What demand could bee  
 more then this? He durst not aske to be

Luke 16.

The won-  
 derfull ex-  
 ample of the  
 rich Glut-  
 ton.

H

deli-

deliuered thence, or to haue his torments diminished, or to aske a great vessell of water to refresh his whole body therein: but onely so much as would sticke on the top of a mans finger to coole his tongue. To what neede was this rich man now driuen? What a great imagination had he of the force of one drop of water? To what pitifull change was his tongue now come vnto, that was wont to bee so diligently applied with all kindes of pleasant liquors? Oh that one man cannot take example by another! Either this is true, or else the Sonne of God is a liar. And then what men are we, that seeing our selues in danger of this misery, doe not seeke with more diligence to auoid the same?

17 In respect of these extremities and straight dealings of God, in denying all comfort and consolation at this day, the Scripture saith, that men shall fall into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their natiuity, with eating their owne tongues for griefe, and desiring the rocks and mountaines to come and fall on them, to end their paines.

18 Now if wee adde to this, the eternitie

Apoc. 16.

Ezek. 13.

Apoc 13.

Luke 3.



ternity, and euerlasting continuance of these torments, we shall see that it increaseth the matter greatly. For in this world there is no torment so great; but that time either taketh away, or diminisheth the same, For either the tormentor, or the tormented dyeth, or some occasion or other happeneth, to alter, or mitigate the matter. But there is no such hope or comfort: but *cruciantur* (saith the Scripture) in *secula seculorum*, in *flagno ardente igne & sulphure*: They shall be tormented for euer in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shall the tormentor nor the tormented dye, but both liue eternally, for the eternall misery of the parties to be punished.

The eternity  
of the paines.

Apoc. 32.

19 Oh (saith one Father in a godly meditation) if a sinner damned in hell should know, that he had to suffer those torments there, no moe thousands of yeares then there be sands in the Sea, and grasse-piles in the ground; or no moe thousand millions of ages, then there be creatures in Heauen, and in earth, he would greatly reioyce thereof, for he would comfort himselfe at the least with this cogitation, that once

A wonder-  
full saying.

Ha.

yes

yet the matter would haue an end. But now (saith this good man) this wor  
Neuer, breaketh his heart when he  
thinketh on it, and that after a hundre  
thousand millions of worlds there su  
fered, he hath as farre to his end as he  
had at the first day of his entrance  
these torments, Consider (good Chr  
stian) what a length one houre wou  
seeme vnto thee, if thou hadst but  
hold thy hand in fire and brimston  
onely during the space thereof. We see  
if a man be grievously sicke, though he  
be laid vpon a very soft bed, yet one  
night seemeth a long time vnto him  
He turneth and tosseth himselfe from  
side to side, telling the clocke, and coun  
ting euery houre, as it passeth, which  
seemeth to him a whole day. And if  
man should say vnto him, that he were  
to abide that paine but seuen yeares  
together; he would goe nigh to despair  
for griefe. Now if one night seeme  
long and tedious to him that lieth on  
good soft bed afflicted onely with a li  
tle ague: what will the lying in fire and  
brimstone doe, when he shall know eu  
dently that hee shall neuer haue end  
thereof? Oh (deere brother) the sacre  
tie of continuance is lothsome, eu  
things that are not euill of themselues

But thou shouldst be bound alwayes to eate  
 the only meat, it would be displeasent to  
 thee in the end. If thou shouldst be  
 bound to sit still all thy life in one place  
 without mouing, it would be grieuous vn-  
 thee, albeit no man did torment thee  
 that place. What then will it be to lie  
 eternally, that is, world without end, in  
 most exquisite torments? Is it any way  
 tolerable? What iudgement then, what  
 discretion is there left in men,  
 which make no more account of this mat-  
 ter then they doe?

So I might here adde another circum- *Darkenesse*  
 stance which the Scripture addeth; to *in Hell.*  
 that all these torments shall bee in *Matt. 8. 22.*  
 darknesse: a thing dreadful of it selfe vn-  
 mans nature. For there is not the  
 stoutest man in the world; if he found  
 himselfe alone, and naked in extreame  
 darknesse, and should heare a noise of  
 spirits comming towards him, but hee  
 would feare, albeit he felt neuer a lash  
 from them on his backe. I might also adde  
 another circumstance, that the Pro- *Derision*  
 phet addeth: which is, that God and *Psal. 35.*  
 good men shall laugh at them that day,  
 which will be no small affliction. For as  
 to be moned by a mans friend in time  
 of aduersitie, is some comfort: so to be  
 laughed at, especially by him who onely



may helpe him, is a great and intollerable increase of his misery.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment only, called by Diuines, *Pæna sensus*; the paine of sense or feeling: that is, the paine of punishment sensibly inflicted vpon the soule and body. But yet besides this, there is another part of his punishment, called, *Pæna damni*; the paine of losse or damage, which (by all learned mens opinion) is either greater, or no lesse then the former: And this is the infinite losse which a damned man hath, in being excluded for euer and euer from the sight of his Creator, and his glory. Which sight only, being sufficient to make happy and blessed all them that are admitted vnto it, must needs be an infinite misery to the damned man to lacke that eternall sight. And therefore this is but as one of the first and chiefeest plagues to bee laid vpon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the end he may not see the glory of God. And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy, (as I haue said) of eternall

the paines of  
damage  
which the  
damned  
suffer.

Isay 16.

glory, of eternall society with the Angels and the like : which losſes when a damned man conſidereth (as hee cannot but conſider them ſtill) he taketh more griefe thereof (as Diuines doe hold) then by all the other ſenſible torments that he abideth beſides.

22 Wherevnto appertaineth the worme of conſcience : in Scripture ſo called for that as a worme lieth eating and gnawing the wood wherein ſhee abideth ; ſo ſhall the remorse of our owne conſcience lie within vs, griping and tormenting vs for euer. And this worme or remorse ſhall principally conſiſt in bringing to our minds all the meanes and cauſes of our preſent extreame calamities : as our negligences, whereby wee loſt the felicity which other men haue gotten. And at every one of theſe conſiderations, this worme ſhall giue vs a deadly bite, euen vnto the heart, As when it ſhall lay before vs all the occaſions that we had offered to auoid this miſery, wherein now wee are fallen, and to haue gotten the glory which wee haue loſt : how eaſie it had bin to haue done it ; how nigh wee were oftentimes to reſolue our ſelues to doe it : and yet how vngraciouſly we left off that cogitation againe : how many

*The worme  
of conſcience  
Mark 9.  
Eſay 66.  
Eccle. 7.  
Iude 6.*

*The cogitation  
of the  
damned.*

times we were foretold of this danger, and yet how little care and feare we tooke of the same: how vaine the worldly trifles were wherein wee spent our time, and for which wee lost heauen, and fell into this intollerable misery: how they are exalted whom wee thought fooles in the world: and how wee are now proued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand more being laid before vs by our owne conscience, shall yeeld vs infinite griefe for that it is now too late to amend them. And this griefe is called the worme of remorse of our owne conscience: which worme shall more inforce men to weep and howle, then any torment else, considering how negligently, foolishly, and vainely they are come into those so insupportable torments, and that now there is no more time to redresse their error.

23 Now only is the time of weeping and lamenting for these men, but all in vaine. Now shal they begin to fret and fume, and maruell at themselves, saying: Where was our wit? Where was our vnderstanding? Where was our iudgement when wee followed vanities, and contemned these matters? This is



the talke of sinners in hell (saith the Scripture) what hath our pride, or what hath the glory of our riches profited vs they are all now vanished like a shadow : wee haue wearied out our selues in the way of iniquity and perdition, but the way of the Lord wee haue not knowne. This (I say) must be the euerlasting song of the damned worm-eaten conscience in hell : eternall repentance without profit. Whereby hee shall be brought to such desperation (as the Scripture noteth) as hee shall turne into fury against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiends to torment him, seeing he hath so beastly behaued himselfe in this world, as not to prouide in time, for this principall matter, only (indeed) to haue beene thought vpon. Oh if he could haue but another life to liue in the world againe, how would he passe it ouer ? With what diligence ? With what seueritie ? But it is not lawfull : wee onely which are yet aliue haue that singular benefit, if wee know it, or would resoluue our selues to make the most of it. One of these daies wee shall be past it also, and shall not recouer it againe; no not one houre, if wee would giue a thousand worlds for the same, as indeed the damned would doe

H. J.

if

if they might. Let vs now therfore so vse the benefit of our present time, as when we are past hence, we haue not need to wish our selues here againe.

24 Now is the time we may auoid all : now is the time wee may put our selues out of danger of these matters : now (I say) if we resolue our selues out of hand. For we know not what shall become of vs to morrow : it may be to morrow our hearts will be as hard and carelesse of these things, as they haue bin heretofore, and as *Pharao* his heart was, after *Moses* departure from him. Oh that he had resolued himselfe thoroughly while *Moses* was with him, how happy had he beene : If the rich glutton had taken the time while hee was in prosperitie, how blessed a man had he beene ? He was foretold of his miserie (as we are now) by *Moses* and the Prophets, as *Christ* signifieth : but he would not heare. Afterward he was in such admiration of his owne folly, that hee would haue had *Lazarus* sent from *Abrahams* bosome vnto his brethren to warne them of his successe. But *Abraham* told him, it was bootles for they would not haue beleueed *Lazarus*, but rather haue persecuted him as a liar, and defamer of their honourable

Luke 16.

rable brother, dead, if hee should haue  
 come and haue told them of his tor-  
 ments. Indeed so would the wicked  
 of the world doe now, if one should  
 come and tell them, that their parents  
 or friends are damned in hell for such  
 and such things : and doe beseech them  
 to looke better to their liues, to the  
 end by their comming thither, they  
 doe not increase the others paines, for  
 being some cause of their damnation,  
 (for this is onely the cause of care which  
 the damned haue towards the liuing,  
 and not for any loue they now beare  
 them) if (I say) such a message should  
 come from hell, to the flourishing sin-  
 ners of this world, would they not  
 laugh at it ? Would they not perse-  
 cute eagerly the parties that should  
 bring such newes : what then can God  
 deuise to doe for the sauing of these  
 men ? What way, what meanes may  
 hee take, when neither warning, nor  
 example of others, nor threats, nor ex-  
 hortations will doe any good ? We  
 know, or may know, that leading the  
 life which we doe, we cannot be saued.  
 We know, or ought to know, that ma-  
 ny before vs haue beene damned for  
 lesse matters. We know, and cannot  
 chuse but know, that wee must shortly  
 dye.



dye, and receiue our selues, as they haue receiued : liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable, and yet eternall, which doe expect vs for the same. Wee confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolute, to dispatch our selues quickly of all impediments ? To breake violently from all bonds and chaines of this wicked world, that doe let vs from this true and zealous seruice of God ? Why should wee sleepe one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off of all hope for the time to come ?

25 Resolute thy selfe therefore (my deere brother) if thou bee wise, and cleere thy selfe from this danger, while God is willing to receiue thee, and moueth thee therevnto by these meanes, as hee did the rich man by *Moses* and the Prophets while hee was yet in his prosperitie. Let his example be often before thine eyes, and consider it thoroughly, and it shall doe thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, hee woorth

wooth vs in this life, seeketh vnto vs, and lieth himselfe (as it were) at our feete, to moue vs to our owne good, to winne vs, to draw vs, and to saue vs from perdition. But after this life he altereth his course of dealing: he turneth ouer the leafe, and changeth his stile. Of a Lambe, he becommeth a Lion to the wicked: and of a Saniour, a iust and seuerer punisher. What can bee said or done more to moue vs? He that is forewarned and seeth his owne danger before his face, and yet is not stirred nor made the more wary or fearefull thereby, but notwithstanding will come or slide into the same: may well be pitied, but surely by no means can he be helped, making himselfe incapable of all the remedies that may be vsed.

## CHAP. X

*Of the most honorable and munificent rewards, proposed to all them that truly serue God.*

**T**HE reasons and considerations laid downe before in the former Chapters, might wel suffice to stirre vp the heart of any reasonable Christian, to take in hand this resolution, whereof wee talke, and wherevpon I so much couet to perswade thee (for thy onely good.

*Gods best  
paymaster.*

good and gaine) gentle Reader. But for that all hearts are not of one constitution in this respect, nor all drawne and stirred with the same meanes : I purpose to adioine here a consideration of commodity, wherevnto commonly each man is prone by nature. And therefore I am in hope it shall be more forcible to that we goe about, then any thing else that hitherto hath beene spoken. I meane then to treat of the benefits which are reaped by the seruice of God, of the gaine drawen thence, and of the good pay and most liberall reward which God performeth to his seruants, aboue all the masters created, that may be serued. And though the iust feare of punishment (if wee serue him not) might bee sufficient to driue vs to this resolution : and the infinite benefits already receiued; induce vs to the same, in respect of gratitude (of both which somewhat hath beene said before) yet am I content so farre to enlarge this liberty to thee (good Reader) that except I shew this resolution (which I craue) to be more gainfull and profitable then any thing else in the world that can be thought of : thou shalt not bee bound vnto it for any thing that hitherto hath beene said in that behalfe.



for halfe. For as God in all other things is  
 a God of great maiesty, full of bounty,  
 and liberality, and princely magnificence:  
 so is he in this point aboue all other: in  
 such sort, as albeit whatsoeuer we doe, or  
 can doe, is but due debt vnto him, and  
 of it selfe deserueth nothing: yet of  
 his munificent maiestie, he letteth passe  
 no one iot of our seruice vnrewarded, Mat. 10.  
 no not so much as a cup of cold Marke 9.  
 water.

2 God commanded *Abraham* to sa- Gen. 22.  
 crifice vnto him his onely sonne *Iffaac*,  
 which he loued so much: but when hee  
 was ready to doe the same, God said;  
 Do it not: it is enough for me that I see  
 thine obedience. And because thou hast  
 not refused to doe it, I sweare to thee  
 (saith he) by my selfe, that I will multiply  
 thy seed as the stars of heauen, and the  
 sands of the sea: and among them also  
 one shall be Christ, the Sauour of the  
 world. Was not this a good pay for so lit-  
 tle paines? King 7. *King David* one night began  
 to thinke with himselfe, that he had now  
 an house of Cedar, and the Arke of God  
 lay but vnder a tent, and therefore resol-  
 ued to build an house for the said Arke.  
 Which onely cogitation God tooke in  
 so good part, as he sent *Nathan* the  
 Prophet vnto him presently to refuse  
 the

Plal. 88.

Mar. 10.

Apoc. 22.

Luke 14.

the thing, but yet to tell him, that for so much as hee had determined such a matter, God would build an house or rather a kingdome to him, and his posteritie, which should last for euer, and from which he would neuer take away his mercy, what sinnes or offences so euer they committed. Which promise wee see now fulfilled in Christ his Church raised out of that family. What should I recite many like examples: Christ giueth a generall note hereof, when hee calleth the workemen and paieth to each man his wages, so duly; as also when he saith of himselfe; *Behold I come quickly, and my reward is with me.* By which place is euident, that God suffereth no labour in his seruice to be lost or vnpaid. And albeit (as after in place conuenient shall be shewed) he paieth also (and that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his comming in the end of the day, that is, after this life, *In the resurrection of the iust:* as himselfe saith in another place.

3 Of this paiment then reserued for Gods seruants in the life to come, wee are now to consider, what, and what manner a thing it is, and whether it be worth

worth so much labour and trauell, as  
 the seruice of God requireth or no.  
 And first of all, if we will beleue the  
 holy Scripture, calling it a Kingdome:  
 an Heauenly Kingdome, an eternall  
 Kingdome, a most blessed Kingdome,  
 we must needes confesse it to be a mar-  
 uelous greatreward. For that worldly  
 Princes doe not vse to giue Kingdomes  
 to their seruants for recompence of  
 their labours. And if they did, or were  
 able to doe it, yet could it be neither  
 heauenly, nor eternall, nor a blessed  
 Kingdome. Secondly, if we credit that  
 which Saint Paul saith of it; *That neither  
 eye hath seene, nor eare heard, nor heart of  
 man conceiued,* how great a matter it is:  
 then must wee yet admit greater opi-  
 nion thereof, for that we haue seene  
 many wonderfull things in our dayes;  
 wee haue heard more wonderfull, we  
 may conceiue most wonderfull, and al-  
 most infinite. How then shall we come  
 to vnderstand the greatnesse and value  
 of this reward? Surely no tongue crea-  
 ted, either of man or Angell, can ex-  
 presse the same: no imagination con-  
 ceiue, no vnderstanding comprehend  
 it. Christ himselfe hath said, *Nemo scit,  
 nisi qui accipit*: No man knoweth it, but  
 he that enjoyeth it. And therefore hee  
 calleth

Mat. 25.  
 2 Tim. 4.  
 2 Pet. 2.  
 Luke 14.

1 Cor. 2.  
 Esay 64.



called it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of *Hercules* foot vpon the hill of *Olympus*, drew out his whole body, by the proportion of that one part: so we by some thing set downe in Scripture, and by some other circumstances agreeing therevnto, may frame a coniecture of the matter, though it come far behind the thing it selfe.

4. I haue shewed before how the Scripture calleth it an heavenly, an euerlasting, and a most blessed Kingdom: whereby is signified, that all must be Kings that are admitted thither. To like effect, it is called in other places; A Crowne of glory, a throne of maiesty, a paradise, or place of pleasure, a life euerlasting. Saint *John* the Euangelist being in his banishment, by speciall priuiledge made priuy to some knowledge and feeling thereof, as well for his owne comfort, as for ours, taketh in hand to describe it by comparison of a city: affirming that the whole city was of pure gold, with a great and high wal of the precious stone, called *iaspis*. This wall had also twelue foundations, made of twelue distinct precious stones, which hee there nameth also twelue gates, made of twelue rich

Apoc. 2. 26.

Apoc. 2. 53.

Mat. 16.

Luke 10.

Apoc. 21.

And 22.

The description of Paradise.

rich stones called *Margarits*, and euery  
gate hath an entire *Margarit*. The  
streets of the citie were paved with gold,  
interlaid also with pearles and precious  
stones. The light of the city was the  
cleerenes and shining of Christ himself,  
sitting in the midst thereof: from whose  
seat proceeded a river of water, as cleere  
as Cristall to refresh the city: & on both  
sides of the bankes there grew the tree of  
life, giuing out continuall and perpetuall  
fruit: there was no night in that city, nor  
any defiled thing entred there: but they  
which are within shall raigne (saith he)  
for euer and euer.

§ By this description of the most rich  
and precious things that this world  
hath, Saint *John* would giue vs to vn-  
derstand the infinite value, glory, and  
maiesty of this felicity, prepared for vs  
in Heauen: though (as I haue noted be-  
fore) it being the princely inheritance of  
our Sauour Christ, the kingdome of his  
Father, the eternall habitation of the  
holy Trinity, prepared before all worlds,  
to set out the glory, and expresse the  
power of him that hath no end or mea-  
sure, either in power or glory: wee may  
very well thinke with Saint *Paul*, that  
neither tongue can declare it, nor heart  
can imagine it.

6 When

The creation  
of Angels.

B  
Great ex-  
cellency of  
gifts may  
be ascribed  
vnto them:  
but not  
perfection.

Dan. 1.

Isa. x18.

6 When God shall take vpon him to doe a thing for the vttermoſt declaration (in a certaine ſort) of his power, wiſedome, and maiesty: imagine you, what a thing it will be. It pleased him at a certaine time to make certaine creatures to ſerue him in his preſence, and to be witneſſes of his glory: and therevpon with a word, created the Angels, both for number and \* perfection, ſo ſtrong and wonderfull, as maketh mans vnderſtanding aſtoniſhed to thinke of it. For as for their number they were almoſt infinite, paſſing the number of all the creatures of this inferiour world, as diuers learned men, and ſome ancient Fathers doe thinke: though *Daniel* (according to the faſhion of the Scripture) do put a certaine number for an vncertaine: when hee ſaith of Angels: *A thouſand thouſands did miniſter vnto him* (that is, vnto God) *and ten thouſand times an hundred thouſand, did ſtand about him to aſſiſt.* And for their perfection of nature, it is ſuch (being, as the Scripture ſaith, ſpirits, and like burning fire) as they farre ſurpaſſe all inferiour creatures in naturall knowledge, power, and the like. What an infinit maiesty doth this argue in the Creator?

7 After



7 After this, when many of these Angels were fallen : it pleased God to create another creature, farre inferiour to this, for to \* fill vp the place of such as had fallen : and thereypon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the world : a place of intertainment and triall for a time, which afterward is to bee destroyed againe. But yet in creating of this transitory world (which is but a cottage of his owne eternall habitation) what power, what magnificence, what minesty hath he shewed ? What heauens, and how wonderfull hath he created ? What infinit stars and other lights hath hee deuised ? What elements hath he framed ? And how maruailously hath hee compact them together ? The seas tossing and tumbling without rest, and replenished with infinit sorts of fish : the rivers running incessantly thorow the earth like veines in the body, and yet neuer to be empty, nor ouerflow the same : the earth it selfe, so furnished with all varietie of creatures, as the hundreth part thereof is not imployed by man, but onely remaineth to shew the full hand, and strong arme of the creator. And all this

(as

The creation  
of the world  
to expresse  
the power  
of God.

B

\* We may  
not well  
restraine the  
the purpose  
of God on-  
ly to this,  
besides that  
it may be  
doubted  
likewise by  
what war-  
rant that o-  
pinion doth  
stand.

(as I said) was done in an instant, with one word onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest seruant (and that made onely for a time, to beare off, as it were, a shower of raine) be so Princely, so gorgeous, so magnificent, so full of maiesty as we see this world is: what must wee thinke that the Kings palace it selfe is, appointed for all eternitie; for him and his friends to raigne together? We must needs thinke it to bee as great, as the power and wisdom of the maker could reach vnto, to performe: and that is, incomparable, and aboue all measure infinit. The great King *Assuerus*, which raigned in *Asia* ouer an hundred twenty and seuen Prouinces, to discouer his power and riches to his Subiects, made a feast (as the Scripture saith) in his cittie of *Susa*, to all Princes, States, and Potentates of his Dominions, for an hundred and fourescore dayes together. *Esay* the Prophet saith, that our God and Lord of hosts, will make a solemne banquet to all his people vpon the hill and mount of Heauen, and that an *haruest* banquet of fat meates, and pure wine.

After 2.

Esay 25.

Luke 12.

vines. And this banquet shall be so so-  
 emne, as the very Sonne of God him-  
 selfe, chiefe Lord of the feast shall bee  
 content to gird himselfe, and to serue in  
 the same, as by his owne words he pro-  
 miseth. What manner of banquet then  
 shall this be? How magnificent? How  
 full of maiesty? Especially seeing it  
 hath not onely to endure an hundred  
 and fourescore dayes (as that of *Assue-  
 rus* did) but more then an hundred and  
 fourescore millions of ages: not serued  
 by men (as *Assuerus* feast was) but by  
 angels, and the very Sonne of God him-  
 selfe: not to open the power and riches  
 of an hundred twenty and seuen Prouin-  
 ces, but of God himselfe, King of Kings,  
 and Lord of Lords, whose power and  
 riches are without end, and greater then  
 all his creatures together can conceiue?  
 How glorious a banquet shall this be  
 then? How triumphant a ioy of this  
 festiuall day? O miserable and foolish  
 children of men, that are borne to so rare  
 and singular a dignitie, and yet cannot  
 be brought to consider, loue, or esteeme  
 of the same.

8 Other such considerations there be  
 to shew the greatnesse of this felicity: as  
 that, if God hath giuen so many plea-  
 sures, and comfortable gifts in this life,  
 (as

*The plea-  
 sures and  
 commodities  
 of this life.*



Apoc. 12.

In Solilo.  
quy's anime  
ad Deum.

(as wee see are in the world) being  
place notwithstanding of banishment  
a place of sinners, a vale of misery, and  
the time of repenting, weeping, and  
wailing : what will he doe in the life to  
come, to the iust, to his friends, in the  
time of ioy, and mariage of his sonne  
This was a most forcible consideration  
with good Saint *Augustine*, who in the se-  
cret speech of his soule with God, said  
thus, O Lord, if thou for this vile body  
of ours, giue vs so great and innumera-  
ble benefits, from the firmament, from  
the aire, from the earth, from the sea  
by light, by darknesse, by heate, by shad-  
dow, by dewes, by showres, by winds, by  
raines, by birds, by fishes, by beasts, by  
trees, by multitude of hearbes, and va-  
riety of plants, and by the ministry  
of all thy creatures : O sweet Lord what  
manner of things, how great, how good  
and how innumerable are those which  
thou hast prepared in our heauenly  
countrey, where wee shall see thee face  
to face ? If thou doe so great things for  
vs in our prison : what wilt thou giue  
in our palace ? If thou giuest so many  
things in this world, to good and euill  
men together : what hast thou laid  
for onely good men in the world to  
come ? If thine enemies and friends re-  
gether

whether are so well provided for in this  
 life: what shall thy onely friends receiue  
 in the life to come? If there be so great  
 places in these dayes of teares: what  
 shall there be in that day of marri-  
 age? if our Iayle containe so great mat-  
 ters: what shall our Country and King-  
 dome doe? O my Lord and God, thou  
 art a great God; *And great is the multitude*  
*of thy magnificence and sweetnesse.* And as  
 there is no end of thy greatnesse, nor  
 number of thy wisdome, nor measure  
 of thy benignity: so is there neither  
 end, number, nor measure of thy re-  
 wards, towards them that loue and fight  
 for thee. Hitherto S. Augustine.

Apoc. 19.

Psal. 30.

9 Another way to coniecture of this  
 felicity is, to consider the great pro-  
 mises which God maketh in the Scrip-  
 tures, to honour and glorifie man in the  
 life to come. *Whosoever shall honour mee*  
*with God) I will glorifie him.* And the  
 prophet *Dauid*, as it were, complaineth  
 fully, that Gods friends were so  
 much honoured by him. Which he  
 might with much more cause haue said,  
 he had liued in the New Testament,  
 and had heard that promise of Christ  
 whereof I spake before, that his ser-  
 uants should sit downe and banquet, and  
 that himselfe would serue and minister

How much  
 God honou-  
 reth man.1 Kin. 2.  
 Psal. 138.

Luke 12.

Mat. 19.  
Luke 22.

1 Cor. 6.

Mat. 10.

Gen. 12.  
14. 20.  
Exod. 5.  
6, 7, 8.

Iosh. 10.

Esay 38.

vnto them in the kingdome of my Father. What vnderstanding can conceiue, how great this honour shall be? But yet in some part it may be guessed, by that he saith, that they shall sit in iudgement with him, and (as *S. Paul* addeth) shall be iudges not onely of men, but also of Angels. It may also be conjectured by the exceeding great honour, which God at certaine times had done to his seruants, euen in this life. Wherein notwithstanding they are placed to be despised, and not to be honoured. What great honour was it that he did to *Abraham* in the sight of so many Kings of the earth, as of *Pharaoh*, *Abimelech*, *Melchisedech*, and the like? What honour was that he did to *Moses* and *Aaron* in the face of *Pharaoh* and all his court, by the wonderfull signes that they wrought? What excesssiue honour was that he did to holy *Josue*, when in the sight of all his Armie, he stayed the Sunne and Moone in the midst of the firmament at *Josue* his appointment, obeying therein (as the Scripture saith) to the voyce of a man? What honour was that he did to *Esay* in the sight of King *Exechias*, when hee made the Sunne to goe backe ten degrees in the Heauens? What honour was that



to *Heli* in the sight of wicked *A-*  
*ab*, when hee yeelded the Heauens in *3 Kin. 17.*  
 his hands, and permitted him to say,  
 at neither raine, nor dew, should fall  
 on the ground (for certaine yeeres)  
 by the words of his mouth onely?  
 what honour was that he did to *Eli-*  
*as* in the sight of *Naaman* the noble *4 Kin. 5.*  
 rian, whom hee cured onely by his  
 word from the leprosie: and his bones  
 after his death, raised (by onely touch-  
 ing) the dead to life? Finally, (not to  
 edge more examples herein) what sin-  
 gular honour was that hee gaue to all *4 King. 13.*  
*Apos* of his Sonne, that as many *Ads 5.*  
 as they laid hands on, were hea-  
 led from all infirmities, as Saint *Luke* *A 5. 19.*  
 sheweth? Nay, (which is yet more) the  
 very girdles and napkins of Saint *Paul*  
 had the same effect: and yet more then  
 that also, as many as came within the  
 shadow of Saint *Peter*, were hea- *A 5. 3.*  
 led from their diseases. Is not this  
 trueilons honour euen in this life?

Was there euer Monarch, Prince, or  
 potentate of the world, which could  
 want of such points of honour? And if  
 Christ did this, euen in this world to  
 his seruants, whereof notwithstanding  
 saith his Kingdome was not: what *John 18.*  
 honour shall we thinke hee hath reser-

*The rewards.**The first part.*

2 Tim. 4.  
Apoc. 4.

ued for the world to come, where his Kingdome shall be, and where all his seruants shall be crowned as Kings with him.

*The three  
places wher  
to a man is  
appointed.*

**B**  
\* It is rather a con-  
jecture then  
grounded  
vpon any  
sufficient  
warrant, to  
set downe  
so iust a pro-  
portion  
herein.

10 Another declaration yet of this matter is, laid downe by Diuines for opening of the greatnesse of this beatitude in heauen; and that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers wombe, the second this present world, the third is *Cælum Em-pyreum*, which is the place of blisse in the life to come. Now in these three places we \* must hold the proportion (by all reason) which we see sensibly to be obserued betweene the first two. So that looke in what proportion the second doth differ from the first; in like measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all Philosophy, but as a pricke or small point, in respect of the maruailous greatnesse of the heauens. By this proportion then we must say, that as farre as the whole world would passe the wombe of one priuate woman: so much in all beauty, delights, and maiesty, doth the place of blisse passe all this whole world. And as much as a man

living

Living in the world doth passe a child  
 in his mothers belly, in strength of bo-  
 dy, beauty, wit, vnderstanding, lear-  
 ning, and knowledge: so much and farre  
 more, doth a Saint in heauen passe  
 men of this world, in all these things,  
 and many moe besides. And as much  
 horror as a man would haue, to turne  
 into his mothers wombe againe: so  
 much would a glorified soule haue to  
 returne into this world againe. The  
 nine moneths also of life in the mo-  
 thers wombe, are not so little in re-  
 spect of mans life in the world, as is the  
 longest life vpon earth, in respect of the  
 eternall in heauen. Nor the blindnesse,  
 ignorance, and other miseries of the  
 child in his mothers wombe, are any  
 way comparable to the blindnesse, ig-  
 norance, and other miseries of this life,  
 in respect of the light, cleare knowledge,  
 and other felicities of the life to come.  
 So that by this also some coniecture  
 may be made of the matter which we  
 haue in hand.

But yet to consider the thing *Two parts*  
 more in particular, it is to be noted, *of felicity in*  
 that this glory of heauen shall haue *heauen.*  
 two parts: the one belonging to the  
 soule: the other belonging to the bo-  
 dy. That which belongeth to the soule,



*The rewards.**The first part.*

*That which  
concerneth  
the body.*

*1 Cor. 15.*

*Sap. 9.  
Ephes. 4.*

*Mat. 5.*

consisteth in the vision of God, as shall be shewed after : that which belongeth to the body, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, where this corruptible body of ours shall pass on incorruption (as Saint Paul saith) and of mortall, become immortall. All the flesh (I say) of ours, that now is so cumbersome, and grieveth the minde ; that now is so infested with so many inconveniences : subiect to so many mutations ; vexed with so many diseases ; defiled with so many corruptions ; replenished with so infinite miseries and calamities, shall then be made glorious and most perfect to endure for ever without mutation, and to raigne with the soule, world without end. For we shall be deliuered from this lump of heavinesse, wherewith it is pestered in this life, from all diseases likewise, from all paines of this life, and from all troubles and incumbrances belonging to the same, as sinne, eating drinking, sleeping, and such like. And it shall be in a most flourishing estate of health never deceivable againe. So flourisheth that our Sauour Christ saith ; that that day shall the iust shine as the Sun in the Kingdome of their Father. A marvellous

saying of Christ, and in humane sense  
 almost incredible, that our putrified  
 bodies should shine and become as  
 cleere as the Sunne. Whereas on the  
 contrary part, the bodies of the dam-  
 ned shall be as blacke and vgly, as filth  
 it selfe. So likewise all the senses toge-  
 ther, finding then their proper objects  
 in much more excellency then euer  
 they could in this world (as shall bee  
 shewed after) euen euery part, sense,  
 member, and ioynt, shall be repleni-  
 shed with singular comfort, as the same  
 shall bee tormented in the damned. I  
 will here alledge *Anselmus* his words,  
 for that they expresse liuely this mat-  
 ter. All the glorified bodies (saith he) Cap. 37.  
 shall bee filled with abundance of all  
 kinde of pleasure, the eyes, the eares, the  
 nose, the mouth, the hands, the throat,  
 the lungs, the heart, the stomacke, the  
 backe, the bones, the marrow, the in-  
 trals themselues, and euery part there-  
 of shall be replenished with such vn-  
 speakeable sweetnesse and pleasure, that  
 truely it may be said, that *The whole man* Psal. 137.  
*is made to drinke of the riuer of G O D S diuine*  
*pleasures, and made drunken with the a-*  
*bundance of G O D S house.* Besides al which,  
 it hath perpetuity, whereby it is made  
 sure now; neuer to dye, or alter from

his felicity: according to the saying of Scripture, that *the iust shall live for ever*. Which is one of the chiefeft prerogatiues of a glorified body: for that by this all care and feare is taken away, all danger of hurt and noyance remoued from vs.

Sap. 5.  
That which  
concerneth  
the soule.

1 Cor. 13.  
de  
13.

Ioh. 17.

1 Cor. 13.

12 But now to come to that point of this felicity, which appertaineth to the soule, as the principall part, it is to be vnderstood, that albeit there be many things that doe concurre in this felicity, for the accomplishment and perfection of happinesse: yet the fountaine of all is but one onely thing, called by Diuines, *Visio Dei beatifica*: The sight of GOD that maketh vs happy.

*Hac sola est summum bonum nostrum*, saith Saint Augustine: This onely sight of God is our happinesse. Which Christ also assumeth, when he saith to his Father; *This is life euermlasting, that men know thee the true God, and Iesus Christ whom thou hast sent*, Saint Paul also putteth our felicity; *In seeing God face to face*: And Saint Iohn; *In seeing God as he is*.

And the reason of this is, for that all the pleasure and contentations in the world, being onely sparkles and parcels sent out from GOD: they are all contained much more perfectly and excel-



excellency in God himselfe, then they are in their owne natures created: as also all the perfections of his creatures, are more fully in him, then in themselves. Whereof it followeth, that who-soeuer is admitted to the vision and presence of God, he hath all the goodnesse and perfection of creatures in the world vnited together, and presented vnto him at once. So that whatsoeuer delighteth either body or soule, there he enioyeth it wholly knit vp together, as it were in one bundle, and with the presence thereof is rauished in all parts both of mind and body; as he cannot imagine, thinke, or wish for any ioy whatsoeuer, but there he findeth it in his perfection: there he findeth all knowledge, all wisdome, all beauty, all riches, all nobility, all goodnesse, all delight, and whatsoeuer beside, either deserueth loue and admiration, or worketh pleasure or contentation. All the powers of the mind shall be filled with this sight, presence, and fruition of God: all the senses of our body shall be satisfied: God shall be the vniuersall felicity of all his saints, containing in himselfe all particular felicities, without end, number, or measure. He shall be a glasse to our

eyes: musicke to our eares: honey to our mouthes: most sweet and pleasant balme to our smell: he shall be light to our vnderstanding: contentation to our will: continuation of eternity to our memory. In him shall we enioy all the variety of times, that delight vs here: all the beauty of creatures that allure vs here: all the pleasures and ioyes that content vs here. In this vision of God (saith one Doctor) we shall know: we shall loue: we shall reioyce: we shall praise. We shall know the very secrets and iudgements of God: which are a depth without bot-tome. Also the causes, natures, beginnings, of springs, and ends of all creatures. We shall loue incomparably both God (for the infinite causes of loue that wee see in him) and our companions as much as our selues, for that wee see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof insueth, that our ioy shall be without measure: both for that wee shall haue a particular ioy for euery thing we loue in God (which are infinite) and also for that we shall reioyce at the felicity of euery one of our companions, as much as at our owne, and by

Aug. lib.  
de anim. cap.  
25.  
Knowledge.  
Psal. 53.

Rome.

The great-  
nesse of ioy in  
heauen.

by that meanes we shall haue so many distinct felicities, as we shall haue distinct companions in our felicity, which being without number, it is no maruell though Christ said, *Goe into the ioy of the* Mat. 25.  
*Lord: And let not the Lords ioy enter into thee: for that no one heart created can receiue the fulnesse and greatnesse of this ioy. Hereof it followeth lastly, that we shall praise God without end or wearinesse, with all our heart, with all our strength, with al our powers, with all our parts, according as the Scripture saith: Happy are they that line in* Psal. 133.  
*thy house (O Lord) for they shall praise thee eternally without end.*

23 Of this most blessed vision of God, the holy Father Saint *Auſten*, writeth thus: *Happy are the cleane of heart, for they shall see God,* (saith our Sauour) then is there a vision of God (deare brethren) which maketh vs happy: a vision (I say) which neither eye hath seene in this world, nor eare hath heard, nor heart Trad. 4. in  
conceiued. A vision that passeth all the Epiſt. 1. eb.  
beauty of earthly things, of gold, of Mat. 5.  
siluer, of woods, of fields, of sea, of ayre, of Sunne, of Moone, of Starres, of Angels: for that all these things haue their beauty from thence. *Wee shall see* 1 Cor. 3.  
*him face to face* (saith the Apostle) and



Aug. cap.  
36. Sol. loq.  
1 Cor. 13.

*wee shall know him as wee are knowne. We shall know the power of the Father, we shall know the wisdom of the Sonne, we shall know the goodnesse of the holy Ghost: we shall know the inuisible nature of the most blessed Trinity. And this seeing of the face of God, is the ioy of Angels, and all Saints in heauen. This is the reward of life euerlasting: this is the glory of blessed Spirits: their euerlasting pleasure; their crowne of honour: their gaine of felicitie; their rich rest; their beautifull place; their inward and outward ioy; their diuine Paradise; their heavenly Ierusalem; their felicity of life; their fulnesse of blisse; their eternall ioy; their peace of God that passeth all vnderstanding. This sight of God is the full beatitude, the totall glorification of man; to see him (I say) that made both heauen and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him, thou shalt possesse him: in possessing him, thou shalt loue him: in louing him, thou shalt praise him. For he is the inheritance of his people: he is the possession of their felicitie: he is the reward of their expectation. I will bee thy great reward (saith he to Abraham,) O Lord thou art great, and there*

Psal. 4.

Gen. 3.

therefore no maruaile if thou be a great  
rewarder. The sight and fruition of  
thee therefore is all our hire, all our re-  
ward, all our ioy and felicity, that we  
expect: seeing thou hast said: that this  
is life everlasting, to see and know thee our  
true God, and Iesus Christ whom thou hast  
sent. John 17

14 Hauing now declared the two  
generall parts of heauenly felicity, the  
one appertaining to our soule, the o-  
ther to our body; it is not hard to e-  
steeme what excesse of ioy, both  
of them ioyned together shall worke, at  
that happy day of our glōrification. O  
joy aboue all ioyes, passing all ioy, and  
without which there is no ioy! when  
shall I enter into thee (saith Saint Au-  
gustine) when shall I enioy thee to see  
my God that dwelleth in thee? O e-  
uerlasting Kingdome! O Kingdome  
of all eternities! O light without end!  
O peace of God that passeth all vnder-  
standing! in which the soules of Saints  
doe rest with thee: And euerlasting ioy  
is upon their heads, they possesse ioy and ex-  
ultation: and all paine and sorrow is fled  
from them. O how glorious a Kingdome  
is thine (O Lord) wherein all Saints  
doe raigne with thee: Adorned with light,  
as with apparell: and hauing crownes of pre-  
tious

Cap. 36. 24  
Elog.  
Philip. 4  
Esay 35.  
Esay 52.  
Psal. 53.  
Psal. 52.

tions stones on their heads ? O Kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the Diademe of all their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this Kingdome of thine, there is infinite ioy and mirth without sadnesse; health, without sorrow; life, without labour; light, without darkenesse; felicity, without abatement; all goodnesse, without any euill: where youth flourisheth, that neuer waxeth old: life, that knoweth no end: beauty, that neuer fadeth: loue, that neuer cooleth: health, that neuer diminisheth: ioy, that neuer ceaseth. Where sorrow is neuer felt: complaint, is neuer heard: matter of sadnesse is neuer seene; nor euill successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicity.

*A comfortable  
table con-  
sideration.*

15 If we would enter into these considerations as this holy man, and others his like did; no doubt but wee should more be inflamed with the loue of this felicity, prepared for vs, then we are; and consequently should strue more to gaine it then we doe. And to the end thou mayest conceiue some more feeling in the matter (gen-  
ale



Reader) consider a little with mee,  
 that a ioyfull day shall that be at thy  
 house, when having liued in the feare  
 of God, and atchieued in his seruice  
 the end of thy peregrination, thou  
 shalt come (by the meanes of death)  
 to passe from misery and labour to  
 immortality: and in that passage (when  
 other men begin to feare) thou shalt  
 lift vp thy head in hope, according as  
 Christ promiseth, for that the time of  
 thy saluation commeth on. Tell me  
 what a day shall that be, when thy **Luke 13.**  
 soule stepping forth of prison, and  
 conducted to the Tabernacle of Hea-  
 ven, shall be receiued there, with the  
 honourable companions, and troopes of  
 that place? with all those blessed spi-  
 rits mentioned in Scripture, as Princi- **Ephes. 1.**  
 palities, Powers, Vertues, Domina- **Coloss. 1.**  
 tions, Thrones, Angels, Archangels, **1 Thess. 1.**  
 Cherubins, and Seraphins: also with **Isay 6.**  
 the holy Apostles and disciples of **Luke 13.**  
 Christ, Patriarches Prophets, Mar-  
 tyrs, Innocents, Confessors, and Saints  
 of God? All which shall triumph now  
 at thy Coronation and glorification.  
 What ioy will thy soule receiue in that  
 day, when she shall be presented in  
 the presence of all those states, before  
 the seat and Maiesty of the blessed  
Trinity,

**B**  
 \* This must  
 needs be  
 warily ta-  
 ken: other-  
 wise, with  
 the comfort  
 that is  
 sought  
 thereby,  
 there may  
 be danger  
 of error  
 also.

Trinity, with \* recitall and declara-  
 tion of all thy good workes, and trauels  
 suffered for the loue and seruice of  
 God? When there shall be laide downe  
 in that honourable consistory, all thy  
 vertuous deeds, all thy labours that  
 thou hast taken in thy Calling: all thy  
 almes: all thy prayers: all thy fasting:  
 all thy innocency of life: all thy pati-  
 ence in iniuries: all thy constancy in  
 aduersities: all thy temperance in  
 meates: all the vertues of thy whole  
 life? When all (I say) shall be recoun-  
 ted there: all commanded: all rewar-  
 ded: shalt thou not see now the value  
 and profit of vertuous life? Shalt thou  
 not confesse that gainefull and honou-  
 rable is the seruice of God? Shalt thou  
 not now be glad and blesse the houre,  
 wherein first thou resolvedst thy selfe to  
 leaue the seruice of the world, to serue  
 God? Shalt thou not thinke thy selfe  
 beholding to him or her that perswaded  
 thee vnto it? Yes verily.

*The way of  
 Starry.*

6 But yet (more then this) when as  
 being so neere thy passage here, thou  
 shalt consider into what a Port and Ha-  
 uen of Security thou art come, and  
 shalt looke backe vpon the dangers  
 which thou hast passed, and wherein  
 other men are yet in hazzard: thy cause  
 of

of ioy shall greatly be increased. For thou shalt see evidently how infinite times thou wert to perish in that iourney, if God had not held his speciall hand ouer thee. Thou shalt see the dangers wherein other men are, the death and damnation whereinto many of thy friends and acquaintance haue fallen, the eternall paines of hell incurred by many, that vsed to laugh and be merry with thee in the world. All which shall augment the felicity of this thy blessed estate.

And now for thy selfe, thou maist be secure, thou art out of all danger for euer and euer. There is no more need now of feare, of watch, of labour, or of care. Thou maist lay downe all armour now, better then the children of Israel might haue done, when they had gotten the land of promise. For there is no more enemy to assaile thee, there is no more wily Serpent to beguile thee: all is peace, all is rest, all is ioy, all is security: Good Saint *Paul* hath no more need now to labour in the ministry of the Word, neither yet to fast, to watch, or to punish his body. Good old *Ierom* may now cease to afflict himselfe both night and day, for the conquering of his spirituall enemy. Thy only exercise must be

Iosua 24

Gen. 17.  
Sap. 17.

1 Cor. 9.

Ierom. ep.  
22. ad Euseb.

HOW



Apoc. 19.

Mat. 2.

Luke 2.

Serm. 37.  
de auster.

now to reioyce, to triumph, to sing *Halleluiahs* to the Lambe, which hath brought thee to this felicity, and will keepe thee in the same, world without end. What a comfort will it be to see that Lambe sitting on his seate of state? If the wise men of the East, came so far off, and so reioyced to see him in the manger: what will it be to see him sitting in his glory? If Saint *Iohn Baptist* did leape at his presence in his Mothers belly: what shall his presence doe in this his royall and eternall Kingdome? It passeth all other glory that Saints haue in Heauen (saith Saint *Anselm*) to be admitted to the inestimable sight of Christ his face, and to receiue the beames of glory, from the brightnesse of his maiesty. And if we were to suffer torment every day, yea, to tollerate the very paines of hell for a time, thereby to gaine the sight of Christ, and to bee ioyned in glory to the number of his Saints: it were nothing in respect of the reward. O that wee made such account of this matter, as this holy and learned man did: we would not liue as we doe, nor leese the same for such trifles as most men doe.

17 But to goe forward yet further in this consideration: imagine besides  
all

all this, what a ioy it shall be vnto thy soule at that day, to meete with all her godly friends in Heauen, with \* father, with mother, with brothers, with sisters, with wife, with husband, with Master, with Schollers, with neighbours, with familiars, with kindred, with acquaintance; the welcomes, the mirth, the sweet embracements that shall bee there, the ioy whereof (as a noeth well Saint *Cyprian*) shall be vn-  
 speakeable. Adde to this, the daily feasting, and inestimable triumph which shall be there, at the arriual of new brethren and sisters comming thither from time to time, with the spoyles of their enemies, conquered and vanquished in this world. O what a comfortable sight will it be to see those seates of Angels fallen, filled vp againe with men and women from day to day! To see the Crownes of glory set vpon their heads: and that in varietie, according to the variety of their conquests. One <sup>b</sup> for martyrdome or confession, against the persecutor: another for chastitie, against the flesh:

Meeting  
with our  
friends in  
heauen.

B  
\* There be  
diuers of  
this kinde  
but seeing  
that the  
knowledge  
of father  
and mother  
and such  
like, is  
earthly  
knowledge  
and all  
earthly  
knowledge  
shall then  
be abolishe  
ed: I see  
not how it  
may bee  
warranted  
that  
we shall

then haue remembrance or knowledge of any such, saue  
onely as they are members of one body: and not as our fa-  
ther, kinsman, or friend, <sup>a</sup> *Cyp. lib. de mortalitate.* <sup>b</sup> 2 Tim  
4. Apoc. 2. 3. 4.

another

another for povertry or humility, against the world: another for many conquests together, against the Diuell.

*Lib. de mer-  
guitate.*

There the glorious company of the Apostles, (saith holy *Cyprian*) there the number of reioycing Prophets, there the innumerable multitude of Martyrs shall receiue the crownes of their deaths and sufferings.

There triumphing Virgines, which haue overcome concupiscence with the strength of continency: there the good Almers which haue most liberally fed the poore, and (keeping Gods Commandements) haue transferred their earthly riches to the store-house of heauen, shall receiue their due and peculiar reward. O how shall vertue shew her selfe at this day? How shall good deedes content their doers?

*A compari-  
son.*

And among all other ioyes and contentations, this shall not be the least, to see the poore soules that come hither on the sudden from the miseries of this life, how they (I say) shall remaine astonished, and as it were besides themselves, at the sudden mutation, and excessiue honour done vnto them. If a poore man, that were out of his way, wandring alone vpon the mountaines in the midst of a darke and tempestuous night, farre from

com-



company, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, and almost famished with hunger and thirst, and neare brought to despaire with multitude of miseries, should vpon the sudden, in the twinkling of an eye, be placed in a goodly, large, and rich palace, furnished with all kind of cleare lights, warme fire, sweet smells,ainty meates, soft beds, pleasant musique, fine apparell, and honourable company, all prepared for him, and attending his coming, to serue him, to honour him, and to anoint and crowne him a King for euer: what would this poore man doe: How would he looke? What could he say? Surely I thinke he could say nothing, but rather would weepe in silence for ioy, his heart being not able to conraine the sudden and exceeding greatnesse thereof.

19 Well then so shall it be, and much more with these twice happy soules, that come to heauen. For neuer was there cold shadow so pleasant in a hot burning sunny day; nor the well-spring to the poore traoueller in his greatest thirst of the Summer; nor the repose of an easie bed to the wearied seruant  
after

after his labour at night, as shall be this rest of Heauen to an afflicted soule which commeth thither. O that wee could conceiue this, that wee could imprint this in our hearts (deere brother) would we follow vanities as wee doe? Would we neglect this matter as wee doe? Surely our coldnesse in seeking after these ioyes, doth proceed of the small opinion we doe conceiue of them. For if we made such account and estimate of this iewell, as other Merchants before vs (more skilfull and wiser then our selues) haue done: we would bid for it as they did; or at leastwise would not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*: He laying before his eyes the ioyes of Heauen, sustained the crosses.

A great estimation of the matter, which he would buy at so deere a rate. But what counsell giueth hee to other men about the same? Surely none other, but to *Goe and sell all that euer they haue, to purchase this treasure*. Saint Paul of himselfe what saith hee? Verely, that *He esteemed all the world as dung*, in respect of the purchasing of this iewel. Saint Pauls scholler *Ignatius*, what biddeth he?

The great  
accounts that  
Saints made  
of Heauen.

Heb. 12.

Matt. 13.

Phil. 3.

Heare his owne words: Fire, gal-  
 lowes, beasts, breaking of my bones,  
 quartering of my members, crushing of  
 my body, all the torments of the Deuill  
 together, let them come vpon me, so I  
 may enioy this treasure of Heauen.  
 Saint *Austen* that learned Bishop, what  
 offereth he? You haue now heard before  
 that he would be content to suffer tor-  
 ments every day, yea the very torments  
 of hell it selfe to gaine this ioy. Good  
 Lord, how farre did these holy Saints  
 suffer from vs? How contrary were  
 their iudgement to ours in these mat-  
 ters? Who will now maruell of the  
 wisdom of the world, iudged folly by  
 God, and of the wisdom of God, iud-  
 ged folly by the world? *Oh children of*  
*men* (saith the Prophet) *why doe yee loue*  
*vanity, and seeke after a lie?* Why doe  
 you imbrace straw and contemne gold?  
 Straw (I say) and most vile chaffe,  
 and such as finally will set your owne  
 house on fire, and be your ruine and eter-  
 nall perdition.

19 But now to draw towards an end  
 in this matter (though there be no end  
 in the thing it selfe) let the Christian  
 consider whereto he is borne, and  
 whereof he is in possibility if he will,  
 he is borne heire apparant to the  
 kingdome

*Ierom. in  
 Catalogo.*

*Serm. 31. de  
 sanctis.*

*1 Cor. 3.  
 2. and 3.  
 Psal. 4.*



**The rewards.****The first part.**

*Whereto a  
Christian is  
borne by  
Baptisme.*

*Gal. 3.4.*

*Ephes. 1.*

*And 5.*

*Colos. 3.*

*Tit. 3.*

*Rom. 8.*

*James 2.*

*Heb. 9.*

*1 Pet. 1.3.*

*2 Pet. 3.*

*Apoc. 1.*

*Mat. 19.*

*Luke 22.*

*3 Cor. 6.*

*Apoc. 1.*

*And 4.*

*And 12.*

kingdome of heauen, a kingdome without end, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: he is borne to be ioyne heire with Iesus Christ the Sonne of God, to raigne with him: to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glory can be thought vpon, except it were to become God himselfe? All the ioyes, all the riches, all the glory, that heauen containeth shall bee powred out vpon him. And to make this honour yet more, the glorious Lambe that sitteth on the throne of Maiesty, with his eyes like fire, his feet like burning Copper, and all his face more shining then precious stone: from whose seat there proceedeth Thunder and Lightning without end: and at whose feet the foure and twenty Elders lay downe their Crownes: this Lambe (I say) shall rise and honour him with his owne seruice. Who will not esteeme of his royall inheritance? Especially seeing that now we haue so good opportunity to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

30 Tell me now (gentle Reader) why

with

Wilt thou not accept of this his offer?  
 Why wilt thou not account of this his  
 Kingdome? Why wilt thou not buy this  
 glory of him for so little a labour as he  
 requireth? *Suadeo tibi emere à me aurum* Apoc. 3.  
*ignitum, probatum, ut locuples fias* (saith  
 Christ:) I counsell thee to buy pure  
 and tried gold of mee, to the end  
 thou maist be rich. Why wilt thou not  
 follow this counsell (deere brother)  
 specially of a Merchant that meaneth  
 not to deceiue thee? Nothing grieueth  
 this our Saviour more, then  
 that men will seeke with such paines  
 to buy straw in Egypt, whereas hee Exod. 5.  
 would sell them fine gold at a low  
 price: and that they will purchase  
 muddie water, with more labour then  
 they would require for tenne times as Jer. 2.  
 much precious liquor out of the very Apoc. 2. 24.  
 fountaine it selfe. There is not the  
 wickedst man in the world, but taketh  
 more trauell in the gaining of hell (as  
 Peter shall be shewed) then the most  
 painefull seruant of God in obtaining of  
 heauen.

Follow thou not their folly then  
 (deere brother) for thou shalt see them  
 suffer grievously for it one day, when  
 thy heart shall be full glad thou hast  
 part among them. Let them goe  
 now.  
 K

*The vanity  
 of worldly  
 men.*

Luke 6.

Luke 12.

Mat. 26.

1 Cor. 2.

Epist. Jude.

A similitude

1 Cor. 2.

now and bestow their time in vanity, in pleasures, in delights of the world. Let them build palaces, purchase dignities, and pieces and patches of ground together: let them hunt after honours, and build Castles in the ayre: the day will come (if thou beleue Christ himselfe) wherein thou shalt haue small cause to enuy their felicity; if they talke basely of the glory and riches of Saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein; make little account of their words, for that

*The sensuall man vnderstandeth not the things which are of God* If horses were promised by their masters a good banquet, they could imagine nothing else but prouender and water, to be their best cheare, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher then the same. But we haue shewed thee before (gentle Reader) some wayes and considerations to conceiue greater matters, albeit we haue aduertised thee often, wee must confesse still with Saint Paul, that no humane heart can conceiue the least part thereof



thereof: for which cause also it is not vnlike, that Saint *Paul* himselfe was forbid- 2 Cor. 12.  
den to vtter the things which he had  
seene and heard, in his miraculous as-  
sumption into the third heauen.

12 To conclude then, this game 1 Cor. 6.  
and goale is set vp for them that will Philp. 3.  
run, as Saint *Paul* noteth: and no man is 2 Tim. 2. 1.  
crowned in this glory, but such onely as Tit. 9.  
will fight, as the same Apostle teacheth: Heb. 12.  
Mat. 7.  
*It is not eueryone that saith to CHRIST, 19. 25.*  
*LORD, LORD, that shall enter into the*  
*Kingdome of Heauen: but they onely which doe*  
*the will of CHRIST his Father in Heauen.*

Though this Kingdome of Christ be set Rom. 8.  
out to all: yet euery man shall not come Mat. 11.  
to reigne with Christ, but such onely as Mar. 7.  
shall be content to suffer with Christ: And 9.  
Thou art therefore to sit downe, and Iohn 14.  
consider according to thy Sauours Luke 14.  
counsell, what thou wilt doe, whether  
thou haue so much spirituall money, as  
is sufficient to build this tower, and make  
this warre or no: that is, whether thou  
haue so much good will and holy man-  
hood in thee, as to bestow the paines of  
suffering with Christ (if it be rather to  
be called 'paines then pleasure) that so  
thou maist raigne with him in his King-  
dome. This is the question, that is the  
very whole issue of the matter, and

hitherto hath appertained whatsoever hath beene spoken in this booke before, either of thy particular end, or of the maiesty, bounty, and iustice of God: and of the account he will damaund of thee also of the punishment or reward laid vp for thee. All this (I say) was meant by me to this onely end, that thou measuring the one part and the other, shouldest finally resolute what thou wouldest doe, and not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne errour, vntill it bee too late to amend it.

23 For the loue of God then (deere brother) and for the loue thou bearest to thine owne soule, shake off this dangerous security, which flesh and bloud is wont to lull men in: and make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthy sentence; *Hoc momentum, unde pendet eternitas*: This life is a moment of time, whereof all eternity of life or death to come dependeth. If it be a moment, and a moment of so great importance, how is it passed ouer by worldly men, with so little care as it is?

*A saying so  
be remembred.  
Gred.*

24 I might haue alledged heere infinite

nite other reasons and considerations to moue men vnto this resolution, whereof I haue talked : and surely no measure of volume were sufficient to containe so much as might be said in this matter. For that all the creatures vnder Heauen, yea, and in Heauen it selfe, as also in hell : all (I say) from the first to the last, are arguments and persuasions vnto this point : all are bookes and Sermons, all doe preach and cry (some by their punishment ; some by their glory ; some by their beauty, and all by their creation) that wee ought without delay, to make this resolution, and that all is vanity ; all is folly ; all is iniquitie ; all is misery, besides the onely seruice of our maker and redeemer. But yet notwithstanding (as I had said) I thought good onely to chuse out these few considerations before laid downe, as chiefe and principall among the rest, to worke in any true Christian heart. And if these cannot enter with thee, (good Reader) little hope is there that any other would doe thee good. Wherefore heere I end this first part, reseruing a few things to be said in the second, for remouing of some impediments, which our spirituall aduersary is wont to cast against



*The rewards.**The first part.*

this good worke, as against the first  
 step of our saluation. Our LORD GOD  
 and Sauiour I E S V S CHRIST, which  
 was content to pay his owne bloud for  
 the purchasing of this notable inheri-  
 tance vnto vs, giue vs his holy grace, to  
 esteeme of it as the great weight of  
 the matter requireth, and  
 not by negligence to  
 lose our portions  
 therein.

*The end of the first part.*


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 THE
 

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# THE SECOND PART OF THIS BOOKE.

## CHAP. I.

*Of impediments that let men from this resolution: and first of the difficulties or hardnesse, which seemeth to many to be in vertuous life.*



Notwithstanding all the reasons and considerations before set downe, for inducing men to this necessary resolution of ser-

*Epist. Iudea  
Rom. 8.*

ving God: there want not many Christians abroad in the world, whose hearts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe yeeld no whit at all to this battery that hath beene made: but shewing themselues more hard then Adamant, doe not onely resist and contemne, but also doe seeke excuses for their sloth and wickednesse, and doe alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there be no one thing more against reason, then that a man should become enemy to his owne soule, as the Scripture

*Prou. 28.  
And 30.  
Psal. 140.*

Tob 12.  
Prou. 29.

affirmeth obstinate sinners to be. But yet (as I say) they haue their excuses: and the first and principall of all is, that vertuous life is painefull and hard, and therefore they cannot endure to follow the same: especially all such as haue beene brought vp delicately, and neuer were acquainted with such asperity, as (they say) we require at their hands. And this is a great, large, and vniuersall impediment, which staierth infinite men from embracing the meanes of their conuersion, for which cause it is fully to be answered to this place.

Lib de. conu.  
pauet cordis.

2 First then supposing that the way of vertue were so hard indeede as the enemy maketh it seeme: yet might I well say with Saint Iohn Chrysost. That seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtaining of the same. Againe, I might say with holy Saint Austen; That seeing we take daily so great paine in this world, for auoiding of small inconueniences, as of sicknesse, imprisonment, losse of goods, and the like, what paines should wee refuse for auoiding the eternity of hell fire set downe before? The first of these considerations Saint Paul vsed when

Hob. 16.  
ex Se.



he said : The sufferings of this life are not Rem. 8.  
worthy of the glory which shall be revealed  
in the next. The second Saint Peter vsed,

when he said ; Seeing the Heauen must bee 1 Pet. 2.  
dissolued, and Christ to come to iudgement, to

restore to every man according to his worke :

what manner of men ought we to be in holy  
conuersation ? As who would say ; No la-

bour, no paines, no trauell ought to  
seeme hard or great vnto vs, to the

end we might auoid the terror of that  
day. Saint Austen asketh this question ;

What we thinke the rich glutton in Luke 16.  
Hell would doe if he were now in this

life againe ? Would he take paines, or  
no ? Would he not besirre himselfe

rather then turne into that place of  
torment againe ? I might adde to this,

the infinite paines that Christ tooke  
for vs, the infinite benefits he hath be-

stowed upon vs ; the infinite sinnes we  
haue committed against him ; the infi-

nite examples of Saints, that haue tro-

dden this path before vs, in respect of  
all which, we ought to make no bones

at so little paines and labour, if it were  
true that Gods seruice were so trauel-

some, as many doe esteeme it.

3 But now in very deede the matter  
is nothing so, and this is but a subtile  
deceit of the enemy for our discour-

## Of difficulty.

The way of  
to serve is  
not hard.  
Mat. 11.

1 John 5.

The cause of  
pretended  
difficulty.

Rom. 7.

1 Cor. 12.

2 Kings 6.

agement. The testimony of Christ him-  
selfe, is cleare in this point; *Fugum me-  
um suauē est, & onus meum leue.* My yoake  
is sweet, and my burden light. And the  
dearly beloued Disciple Saint *Iohn*, who  
had best cause to know his Masters se-  
crets herein, saith plainely; *Mandata  
ejus grauiā non sunt:* His Commande-  
ments are not grieuous. What is the  
cause then, why so many men doe con-  
ceiue such a difficulty in this matter?  
Surely one cause is (besides the subtil-  
ty of the Diuell, which is the chiefeſt)  
for that men feele the disease of con-  
cupiscence in their bodies, but doe not  
consider the strength of the medicine  
giuen vs against the same. They cry  
with Saint *Paul*, that they finde a law in  
their members repugning to the law of their  
minde (which is the rebellion of concu-  
piscence left in our flesh by origi-  
nall sinne) but they confesse not, or con-  
sider not with the same Saint *Paul*, that  
The grace of God by Iesus Christ, shall de-  
liuer them from the same. They remem-  
ber not the comfortable saying of  
Christ to Saint *Paul*, in his greatest  
temptations: *Sufficit tibi gratia mea.*  
My grace is sufficient to strengthen  
thee against them all. These men doe  
as *Helizeus* his Disciple did, who ca-

King

sting his eyes onely vpon his enemies, that is, vpon the huge Army of the Syrians ready to assault him, thought himselfe lost, and vnpossible to stand in their fight, vntill by the prayers of the holy Prophet, he was permitted from God to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

4 So these men beholding onely our *The force of* miseries and infirmities of nature, *grace for* whereby daily tentations doe rise a- *the easing* gainst vs: doe account the battell pain- *of vermin* full, and the victory vnpossible, ha- *life.* uing not tasted indeed, nor euer pro- ued (through their owne negligence) the manifold helpes of grace, and spirituall succours, which God alwayes sendeth to them who are content (for his sake) to take this conflict in hand, Saint Paul had well tasted their ayde, which hauing reckoned vp all the hardest matters that could be, addeth, *Rom 8.* *Phil. 4.* *Sed in his omnibus superamus, propter eum qui dilexit nos:* But we ouercome in all these combats, by his assistance that loued vs. And then falleth he to that wonderfull protestation, that neither death nor life, nor Angels, nor the like, should separate him; and all this vpon.



Psal. 118.

upon the confidence of spirituall ayd from Christ, whereby he sticketh not to auouch; that *Hee could doe all things*. David also had proued the force of his assistance, who said; *I did run the way of thy Commandements, when thou diddest enlarge my heart*. This enlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawne together by anguish, is opened and enlarged when grace is powered in: euen as a dry purse is softened and enlarged by annoynting it with oyle. Which grace being present, David said, he did not onely walke the way of Gods Commandements easily, but that he ran them euen as a Cart-wheele which cryeth and complaineth vnder a small burthen being dry; runneth merily and without noise, when a little oyle is put vnto it. Which thing aptly expresseth our state and condition who without Gods helpe are able to doe nothing, but with the aid thereof, are able to doe whatsoeuer he now requireth of vs.

Psal. 118.

5 And surely I would aske these men that imagine the way of Gods law to be so hard and full of difficulty, how the Prophet could say: *I haue taken pleasure? (O LORD) in the way of thy Commandements*.

elements, as in all the riches of the world,  
 And in another place That they were Psal. 118.  
 more pleasant and more to be desired then  
 gold or precious stone, and more sweet then  
 hony, or the hony-combe. By which words  
 he yeeldeth to vertuous life, not onely  
 due estimation aboue all treasures in  
 the world ; but also pleasure, delight,  
 and sweetnesse thereby to confound all  
 those that abandon and forsake the  
 same, vpon idle pretences, and fained  
 difficulties. And if *David* could say thus  
 much in the old law : how much more  
 iustly may we say so now in the new,  
 when grace is giuen more abundantly,  
 as the Scripture saith? And thou poore  
 Christian which deceiuest thy selfe Ioh. 16.  
 with this imagination, tell me, why came Rom. 9.  
 Christ into this world ? Why laboured Heb. 6.  
 he, and why tooke he so much paines  
 here ? Why shed he his bloud ? Why  
 prayed he to his Father so often for  
 thee ? Why appointed he the Sacra-  
 ments as conduits of grace ? Why sent  
 he the holy Ghost into the world ?  
 What signifieth the word *Gospell*, or  
 good tidings ? What meaneth the word  
*Grace*, and mercy brought with him ? Mat. 11.  
 What importeth the comfortable name  
 of *Iesus* ? Is not all this to deliuer vs from  
 sinne ? From sinne past (I say) by his  
 onely

onely death, from sinne to come by the same death, and by the assistance of his holy grace bestowed on vs more abundantly then before, by all these meanes? Was not this one of the principall effects of Christ his comming, as the Prophet noted: *That craggie wayes should be made straight, and hard wayes plaine?* Was not this the cause why he endued his Church with so many blessed gifts of the holy Ghost, and with diuers speciall graces, to make the yoke of his seruice sweet: the exercises of good life, easie: the walking in his Commandements, pleasant, in such sort as men might now sing in tribulations; haue confidence in perils; security in afflictions; and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Gospell? Were not these the promises of the Prophets: the tydings of the Euangelists? the preachings of the Apostles: the doctrine, beliefe, and practise of all Saints? And finally, is not this *verbum abbreviatum*: The Word of God abbreviated: wherein do consist all the riches and treasures of Christianity.

6 And this grace is of such efficacy and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleare, which were

Isay 40.

Isay 11.

Ex. viii.

Ierem.

ibid.

Ambros.

lib. 1. de Spi.

rit. Sanct.

cap. 20.

Mat. 5.

Luke 6.

Acts 4.

2 Cor. 4.

Isay 10.

Of the force  
of grace



were obscure before: those things easie which were hard and difficult before. And for this cause also it is said in the Scripture, to make a new spirit and a new heart. As where *Ezechiel* talking of this matter, saith in the person of God, *I will giue vnto them a new heart, and I will put a new spirit in their bowels, that they may walke in my precepts, and keepe my commandements.* Can any thing in the world be spoken more plainly? Now for mortifying and conquering of our passions, which by rebellion do make the way of Gods Commandements vnpleasant, *Saint Paul* testifieth clearly, that abundant grace is giuen to vs also by the death of Christ to doe the same: for he saith, *This wee know that our old man is crucified also, to the end that the body of sinne may be destroyed, and wee serue no more vnto sinne.* By the old man and the body of sinne, *Saint Paul* vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as wee may by the grace purchased vs in that sacrifice, in some good measure resist and conquer this appetite, being freed so much as we are from the seruitude of sinne. And this is that noble and entire victory (in this world begun, and to be finished

*Ezek. 12.  
And 36.*

*Rom. 6.*

So proverb  
S. Aug. lib.  
2. de peccat.  
merit. ca. 6.  
Esay 4.

finished in the world to come) which God promised so long agoe to euery Christian soule by the meanes of Christ, when he said : Be not afraid, I am with thee, step not aside, for I thy God haue strengthened thee, and haue assisted thee : and the right hand of my iust man, hath taken thy defence. Behold, all that fight against thee shall be confounded and put to shame : thou shalt seeke thy rebels ; and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God.

7 Lo here a full victory promised vpon our rebels. by the heple of the right hand of Gods iust man ; that is, vpon our disordinate passions, by the ayd of grace from Iesus Christ. And albeith these rebels are not here promised to be taken cleane away, but onely to be conquered and confounded : yet is it said ; *That they shall be as though they were not.* Whereby is signified, that they shall not hinder vs of our saluation, but rather aduance and further the same. For as wilde beasts, which of nature are fierce, and would rather hurt then profit mankind ; being mastered and tamed, become very commodious and necessary for our vses ; so these rebellious passions of ours which of them-  
feluse

34. *Howe  
made.*

selves would vtterly ouerthrow vs, being  
 once subdued and mortified by the grace  
 of God, doe stand vs in singular stead to  
 the practise and exercise of all kind of  
 vertues: as \* choler or anger, to the  
 enkindling of zeale: hatred, to the pur-  
 suing of sin: an haughty minde to the  
 reiecting of the world: loue, to the em-  
 bracing of all great and heroicall at-  
 tempts, in consideration of the benefits  
 receiued from God. Besides this, the ve-  
 ry conflict and combate it selfe, in sub-  
 duing these passions, is left vnto vs for  
 our great good, that is, for our patience,  
 humility, and victory in this life: and for  
 our glory, and crowne in the life to come:  
 as Saint Paul affirmeth of himselfe, and  
 confirmed to all others by his example,

*The vse of  
 passions mo-  
 derated.*

B  
 \* A speci-  
 all point  
 to be com-  
 sidered  
 for the  
 rectifying  
 of one  
 point of  
 Philoso-  
 phie;  
 which is,  
 that the  
 soule  
 doth fol-  
 low the  
 tempera-  
 ture of

the body And this they hold, for that by experience it is com-  
 monly seene, that the disposition is such, as the nature of  
 their complexion doth seeme to import. For commonly those  
 that are sanguine, are pleasant: those that are flegmaticke, flow:  
 those that are cholericke, earnest: and those that are melanco-  
 licke, solitary: and such like: And yet the truth is, that the  
 soule doth not follow, but rather doth vse such temperature as  
 the body hath: and that very well, and to good vse, if the soule  
 be good: but otherwise, abuseth it ill: For the complexions are  
 indifferent: neither good nor ill of themselves: but as they are  
 vsed: But because that most mens soules are ill (as wee are  
 all by originall corruption) therefore doe most men abuse  
 their complexions to ill: as blood, to wantonnesse: flegme,  
 to sloth: choler, to anger: and melancholy, to secret prac-  
 tises of deceit, or naughtinesse. Whereas notwithstanding,

those



those soules that are good, doe vse them well: as bloud to be valiant, and cheerefull in goodnesse; flegme to moderate their affections with sobrietie; choler to bee earnest in the glory of God; and melancholy, to study and contemplation. Which point notwithstanding might easily be pardoned to Philosophers, that hold many things else, as wrong as it is, but that this one point of error with them, is the cause of some others besides in waighy matters: for out of this have some of our Diuines taken their opinion, that the fountaine of sinne is originall in the body, and from it deriued from the soule: and were they rather induced to thinke that the blessed Virgin was her selfe also conceived without sinne, for that otherwise they did not plainly see, how Christ taking flesh of her, should haue the same in himselfe without staine of sinne. And of themselves there be many that haue doubted of their immortality of the soule, for that supposing the soule to hang vpon the temperature of the body, they did not see how it could be immortal, when as the temperature and body it selfe are knowen to be mortall.

8 Now then let the slothfull Christian goe Put his hands vnder his girdle, as the Scripture saith: and say; *There is a Lion in the way, and a Lionesse on the path ready to deuour him, that he dare not goe forth of the doores.* Let him say; *It is cold, and therefore he dareth not goe to plow.* Let him say; *It is vneasie to labour, and therefore hee cannot purge his vineyard of nettles and thistles, nor build any wals about the same.* That is, let him say; His passions are strong, and therefore he cannot conquer them: his body is delicate, and therefore he dare not put it to trauell: the way of vertuous life is hard and vneasie,

Prou. 16.

Pro. 1. 20.

Prou. 24.

e, and therefore he cannot apply him-  
 self therevnto. Let him say all this, and  
 much more, which idle and slothfull  
 Christians doe vse to bring for their ex-  
 cuse : let him alledge it (I say) as much  
 and as often as he will : it is but an ex-  
 cuse, and a false excuse, and an excuse  
 most dishonourable and detractory to  
 the force of Christ his grace purchased  
 vs by his bitter passion ; that now his Mat. 11.  
 yoke should be vnpleasant, seeing hee 1 Ioh. 3.  
 hath made it sweet : that now his burden Iohn 8.  
 should be heavy, seeing he hath made  
 it light : that now his commandements  
 should be grievous, seeing the holy Rom. 7.  
 Ghost affirmeth the contrary : that now  
 we should be in seruitude of our passi-  
 ons, seeing he hath by his grace deliue-  
 red vs and made vs truly free. If God be Rom. 8.  
 with vs, who will be against vs (saith the  
 Apostle) GOD is my helper and defender  
 (saith holy Dauid) whom shall I feare? Or at  
 whom shall I tremble? If whole armes should Psalm. 26. 27  
 rise against me ; yet will I alway hope to haue  
 the victory. And what is the reason? For  
 that thou art with me (O LORD) thou fightest Psalm. 22.  
 on my side : thou assistest me with thy grace ;  
 by helpe whereof I shall haue the victory:  
 though all the squadrons of my enemies,  
 that is, of the flesh, the world, and the  
 Deuill, should rise against me at once :  
 and

1 Ioh. 5.

and I shall not onely haue the victory but also shall haue it easie, and with pleasure and delight. For so much signifieth Saint Iohn, in that hauing said that the commandements of Christ are not grieuous, he inferreth presently, the cause thereof: *Quoniam omne quod natum est ex Deo vincit mundum*: For that which is borne of God, conquereth the world. That is, this grace, and heavenly assistance sent vs from God, doth both conquer the world, with all difficulties, and temptations thereof, and also maketh the commandements of God easie, and vertuous life most pleasant and sweete.

An obiection  
answered.

9 But it may be you will say, Christ himselfe confesseth it to be a yoke and a burthen: how then can it be so pleasant and easie as you make it? I answer that Christ addeth, that it is a sweet yoke, and a light burthen. Whereby your obiection is taken away, and also is signified further, that there is no burthen which grieueth not the bearer but rather helpeth and refresheth the same; as the burthen of feathers vpon a birds backe beareth vp the bird, and is nothing at all grieuous vnto her. So also though it bee a yoke, yet it is a sweete yoke, a comfortable yoke, a yoke



yoke more pleasant then hony or the psal. 118.  
 hony-combe, as saith the Prophet. And  
 why so? Because we draw therein *We draw*  
 with a sweet companion, we draw with *with Christ*  
 Christ: that is, his grace at one end,  
 and our \* endeavour at the other, \* *There*  
 and because when a great Oxe and a *generate*  
 little doe draw together, the waight *haue an im-*  
 eth all vpon the greater Oxe his neck, *douour*  
 that he beareth vp quite the yoake *in them*  
 from the other: thereof it commeth, *by grace:*  
 that we drawing in this yoke with *but other-*  
 Christ, which is greater then wee *wise then a*  
 see, he lightneth vs of the whole *turall chil-*  
 burden, and onely requireth that we *dren of A-*  
 should goe on with him comforta- *dam haue*  
 ly, and not to refuse to enter vnder *none such*  
 the yoke with him, for that the paine *themselves,*  
 shall be his and the pleasure ours, *but onely*  
 This *to euill*  
 signifieth expressly when he saith;  
*Mat. 11.*  
*come you to mee all that labour and*  
*beauy loaden, and I will refresh you.*  
 Here you see that he moueth vs to this  
 yoke, onely thereby to refresh and dis-  
 burden vs, to disburden vs (I say) and  
 refresh vs: and not any way to load  
 or agriue vs: to disburden vs of the  
 heauy loadings and yokes of this  
 world: as from the burden of care,  
 the burden of melancholy, the bur-  
 den of enuy, hatred, and malice, the  
 burden.

burden of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by couering our neckes onely with his yoke and burden, so lightned and sweetned by his holy grace, as the bearing thereof is not trauelsome, but most easie pleasant, and comfortable as hath been shewed.

*Loue maketh the way pleasant.*

*The force of loue.*

10 Another cause why this yoke is so sweet, this burden so light, and this way of Gods Commandements so pleasant to good men, is loue: loue (I meane) towards God, whose Commandements they are. For euery man can tell, and hath experienced in himselfe, what strong passion the passion of loue is, and how it maketh easie the very greatest paines that are in this world. What maketh the mother to take such paines in the bringing vp of her childe, but onely loue? What caused the wife to sit so attentiuely at the bed side of her sicke husband, but onely loue? What mooueth the beasts and birds of the aire, to spare from their owne foode, and to indanger their owne liues for the feeding and defending of their little ones, but only the force of loue.

Saint A

*Saint Augustine* doth prosecute this point at large by many other examples : as of Merchants: that refuse no aduventure of Sea, for loue of gaine : of hunters, that refuse no season of euill weather, for loue of game : of souldiers, that refuse no danger of death, for loue of the spoile. And he addeth in the end, that if the loue of man can bee so great towards creatures here, as to make labour easie, and indeed to seeme no labour, but rather pleasure; how much more shall the loue of good men towards God make all their labour comfortable, which they take in his seruice?

II This extreame loue was the cause why all the paines and afflictions which *Christ* suffered for vs, seemed nothing unto him. And this loue also was the cause, why all the trauels and torments, which many Chistians haue suffered for *Christ*, seemed nothing unto them. Imprisonments, torments, losse of honor, goods, and life, seemed trifles to diuers seruants of God, in respect of this burning loue. This loue moue many Virgins and tender children, to offer themselves in time of persecution, for the loue of him which in their cause was persecuted. This loue caused holy *Apollonia* of *Alexan*.

Serm. 9.  
de verba  
Domini.

The loue of  
Christ to his  
Saints, and  
of his Saints  
to him.



## Of difficulty.

## The second part.

Euseb. lib. 6.  
cap. 34.

Jeroms. in  
catalogo.

Psal. 6.  
And 18.  
Mat. 11.  
1 Ioh. 5.  
Tract. 27.  
in Iohan.

Alexandria, being brought to the fire to be burned for Christ, to slip out of the hands of such as led her, and ioyfully to runne into the fire of her selfe. This loue mooued *Ignatius* the ancient Martyr to say (being condemned to Beasts, and fearing lest they would refuse his body, as they had done of diuers Martyrs before) that he would not permit them so to doe, but would prouoke and stir them to come vpon him, and to take his life from him, by tearing his body in peeces.

12 These are the effects then of feruent loue, which maketh euen the things that are most difficult and dreadful in themselves to appeare sweete and pleasant: and much more the lawes and commandements of God, which in themselves are most iust, reasonable, holy, and easie: *Da amantem* (saith Saint *Austen*, speaking of this matter) *sentit quid dico: Si autem frigidus loquor, nescit quod loquor*: Giue me a man that is in loue with God, and he feeleth this to be true which I say: but if I talke to a cold Christian, he vnderstandeth not what I say. And this is the cause why Christ talking of the keeping of his Commandements, repeateth so often this word *Loue*, as the surest cause of keeping

keeping the same, for want whereof in the world, the world keepeth them not as there he sheweth. *If ye loue me, keepe my commandements*, saith he. And againe: *He that hath my commandements, and keepeth them, he is he that loueth me.* Again, *He which loueth me will keepe my commandment.* In which last words, is to be noted, that to the loue he saith, *His commandement*, in the \* singular number: for that to such an one all his commandements are but one commandement, according to the saying of Saint Paul, that *Loue is the fulnesse of the Law*: For that it comprehendeth all. But to him that loueth not, Christ saith, his commandements in the plurall number: signifying thereby, that they are both many, and heauy to him, for that he wanteth loue, which should make them easie. Which Saint Iohn also expresth when he saith; *This is the loue of God. when we keepe his commandements, and his commandments are not heauy.* That is, they are not heauy to him which hath the loue of God: otherwise no maruell though they be most heauy. For that euery thing seemeth heauy, which we do against our liking. And so by this also (gentle reader) thou maiest gesse, whether the loue of God be in thee or no.

Iohn 14.

Marke this  
observation.  
Rom. 13.B  
\* But a little before  
he vseth the  
plural number in that  
case also.  
Ioh. 14. 15.

2 Ioh. 5.

## Of difficultie.

## The second part.

3  
Peculiar  
light of un-  
derstanding.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There follow diuers others, to the end that these negligent excusers may see, how vntrue and vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing, which in very deed is indued with infinit priuiledges of comfort, aboue the life of wicked men euermore in this world. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum* : The wisdome of Saints : which is nothing else, but a certaine sparkle of heauenly wisdome, bestowed by singular priuiledge vpon the vertuous in this life, whereby they receiue most comfortable light, and vnderstanding in spirituall matters especially touching their owne saluation, and things necessary therevnto. Of which the Prophet Dauid meant when he said : *Notas mihi fecisti vias vite* : Thou hast made the wayes of life knowne to me. Also when hee said of himselfe ; *Super senes intellexi* : I haue vnderstood more then old men, And againe in another place ; *Incerta & occulta sapientie tue manifestasti mihi* : Thou

Prov. 9.

Psal. 16.

Psal. 50.



Thou hast opened to me the vn-  
 knowne and hidden secrets of thy wis-  
 dome. This is that light wherewith Saint **Ioh. 2.**  
**Iohn** saith that Christ lighteneth his  
 seruants : as also that vnction of the  
 holy Ghost, which the same Apostle **1 Iohn 2.**  
 teacheth to be giuen to the godly, to  
 instruct them in all things behooue-  
 full for their saluation. In likewise this  
 is that writing of Gods law in mens  
 hearts, which he promiseth by the Pro-  
 phet **Ieremy** : as also the instruction of **Ier. 32.**  
 men immediately from God himselfe,  
 promised by the Prophet **Esay**. And **Esay 54.**  
 finally this is that soueraigne vnder-  
 standing in the law, commandements,  
 and iustifications of God, which ho-  
 nor **Dauid** so much desired, and so of-  
 ten demaunded in that most diuine  
 psalme, which beginneth ; **Blessed are Psal. 119.**  
 whose hearts are vnspotted in the way : that is, in this  
 life.

10 By this light of vnderstanding,  
 and supernaturall knowledge and see-  
 ing from the holy Ghost in spirituall  
 things, the vertuous are greatly hol-  
 pen in the way of righteousness, for  
 that they are made able to discerne  
 their one direction in matters  
 that occurre, according to the saying  
 of Saint Paul ; *Spiritualis omnia indicat* : A **1 Cor. 2.**  
 L 2 spirituall

spirituall man iudgeth of all things : *Animalis autem homo non percipit quae sunt spiritus Dei* : But the carnall man conceiueth not the things which appertaine to the spirit of God. Doth not this greatly discoure the priuiledge of a vertuous life ? The ioy, comfort, and consolation of the same ; with the exceeding great misery of the contrarie part ? For if two should walke together the one blinde, and the other of perfect sight, which of them were like to be weary first ? Whose iourney were like to be more painfull ? Doth not little ground weary out a blind man ? Consider then in how wearysome darkenesse the wicked doe walke. Consider whether they be blind or no. Saint Paul saith in the place before alledged, that they cannot conceiue any spirituall knowledge : is not this a great darknesse ? And againe the Prophet *Esay* describeth their state further, when he saith in the person of the wicked ; *Wee haue groped like blind men after the wals, and haue stumbled at midday, euen as if it had bin in darkenesse*. And in another place the Scripture describeth the same yet more effectually, with the painefullnesse thereof euen from the mouthes of the wicked themselues, in these words ; *The light*

1 Cor. 2.

Esay 66.

of iustice hath not shined vnto vs, and the sap.<sup>5</sup>  
 Sonne of understanding hath not appea-  
 red vnto ouer eyes: wee are wearied out  
 in the way of iniquity and perdition,  
 &c. This is the talke of sinners in Hell. By  
 which words appeareth not onely that  
 wicked men doe liue in great darke-  
 nesse: but also that this darkenesse is  
 most painefull vnto them, and conse-  
 quently that the contrary light is a  
 great easement to the way of the vertu-  
 like our.

15 Another principall matter, which  
 maketh the way of vertue easie and <sup>4</sup> *Internall*  
 pleasant to them that walke therein, is *consolation*.  
 A certaine hidden and secret consolation  
 which God powreth into the hearts  
 of them that serue him. I call it secret:  
 for that it is knowne but of such onely  
 as haue felt it: for which cause Christ  
 himselfe calleth it; *Hidden Manna*: Apoc. 2.  
 knowne onely to them that receiue it. And  
 the Prophet saith of it; *Great is the mul-* Psal. 30.  
*titude of thy sweetnesse (O LORD) which*  
*thou hast hidden for them that feare thee.* And  
 Psal 7.  
 I haue gained in another place; *Thou shalt lay*  
*aside (O LORD) a speciall chosen raine or dew*  
*for thine inheritance.* And another Pro-  
 phet saith in the person of God, talking  
 of the deuout soule that serueth him: *I* Ose 7.  
*will leade her aside into a wilderness: and*



## Of difficulty.

## The second part.

Psal. 35.  
And 64.

Mat. 13.  
Mar. 9.  
Luke 9.

Psal. 35.

Esay 19.

there I will talke vnto her heart. By all which words of *wildernesse*, *separating*, *choice*, and *bidden*, is signified, that this is a secret priuiledge bestowed onely vpon the vertuous, and that the carnall hearts of wicked men haue no part or portion therein. But now, how great and inestimable the sweetnesse of this heavenly consolation is, no tongue of man can expresse: but we may coniecture by these words of *Dauid*, who talking of the celestially wine, attributed to it such force, as to make all those drunken that taste of the same: that is to take from them all sense and feeling of terrestriall matters; euen as Saint *Peter* hauing drunke a little of it, vpon the mount *Thabor*, forgot himself presently, and talked as a man distracted of building *Tabernacles* there and resting in that place for euer. This is the *Torrens voluptatis*, That sweet streame of pleasure, as the Prophet calleth it, which coming from the mountaines of Heauen, watereth (by secret wayes and passages) the hearts and spirits of the godly; and maketh them drunken with the vnspeakeable ioy, which it bringeth with it. This is a little taste in this life of the very ioy of Heauen bestowed vpon good men,

comfort

comfort them withall, and to incourage men to goe forward. For as Merchants desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so GOD almighty, willing (as it were) to sell vs the ioyes of Heauen, is content to impart a certaine taste before hand to such as hee seeth are willing to buy: thereby to make them come off roundly with the price, and not to sticke in paying so much and more, as he requirerh. This is that exceeding ioy and iubile in the heart of iust men, which the Prophet meaneth, when he saith; *The voice of exultation and saluation is in the Tabernacle of the iust.* And againe, *Blessed is that people that knoweth iubilati- on: that is, that hath experienced this extreame ioy and pleasure of eternall consolation.* Saint Paul had tasted it when he wrote these words, amidst all his labours for Christ; *I am filled with consolation: I overflow or exceedingly abound in all ioy, amidst our tribulation.* What can be more effectually said or alledged, to proue the seruice of GOD pleasant than this? Surely (good Reader) if thou hadst tasted once, but one drop of this heavenly ioy, thou wouldest

*A similitude*

Apoc. 3.

Plal. 117.

2 Cor. 7.

dest give the whole world to haue another of the same, or at least wise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answer, that (as it hath beene shewed before) this is not meat for euery mouth; but *A chosen moisture laid aside for G O D S inheritance onely. This is wine of G O D S owne cellar, laid up for his spouse*: as the Canticle declareth. That is, for the deuout soule dedicated vnto Gods seruice. This is a reat of comfort onely for the child to sucke, and fill himselfe withall, as the Prophet *Esay* testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefit, neither the heart replenished with carnall cares and cogitations. For as Gods arke, and the Idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one heart. God sent not the pleasant *Manna* vnto the people of *Israel*, as long as their flower and chibbals of *Egypt* lasted: so neither will he send this heavenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanity. He is a wise Merchant though

The wayes  
come to spi-  
rituall con-  
solation.  
Psal. 69.  
Cant. 1.

Esay 66.

1 Kin. 5.

Ioh. 8. 14.  
15, 16.

1 Ioh. 3.

Exod. 16.



though a liberall : he will not giue a taste of his treasure, where he knoweth there is no will to buy. Resolue thy selfe once indeede to serue God, and thou shalt then feele this ioy that I talke of, as many thousands before thee haue done, and neuer yet any man was herein deceiued. *Moses first* **Exod. 3.** ran out of Egypt, to the hils of *Madian*, before God appeared vnto him : and so must thy soule goe out of worldly vanity, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, then thou shalt finde intertainment aboute thy expectation. For that his loue is more tender indeede vpon them that come newly to his seruice, then vpon those which haue serued him of old, as he sheweth plainly by the parable of the prodigall sonne : whom hee cherisheth with much more dalliance and good cheeres, then he did the elder brother, which had serued him of long time. And the causes hereof are two : the one for the ioy of the new gotten seruant, as is expressed by Saint *Luke* in the text : the other, lest he finding no consolation at the beginning should turne backe to Egypt againe : God by a figure in the children of Is-

*Luke 15.*  
*Beginners*  
*chiefely che-*  
*rished with*  
*spirituall*  
*consolation.*

Exod. 13.

rael declareth manifestly in these words, When Pharaο had let goe the people of Israel out of Egypt : G O D brought them not by the countrey of the Philistines, which was the nereſt way, thinking with himſelfe that it might repent them, if they ſhould ſee warres ſtraight way riſe againſt them, and ſo ſhould returne into Egypt againe. Vpon which two cauſes thou maiſt assure thy ſelfe of ſingular conſolations and comforts in the ſeruice of G O D (if thou wouldeſt reſoʒue thy ſelfe therevnto) as all other men haue found before thee : and by reaſon thereof haue proued the way not hard, as worldly men imagine it : but moſt eaſie, pleaſant, and comfortable, as Chriſt hath promiſed.

Mat. 11.

5  
The quiet of  
conſcience.

2 Cor. 1.

Pro. 15.

17 After this priuiledge of internall conſolation inſueth another, making the ſeruice of G O D pleaſant, which is the teſtimony of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glory*. And the holy Ghoſt ſaith of it further, by the mouth of the wiſe man, *Secur a mens quaſi iuge conuiuium* : A ſecure mind, or a good conſcience is a perpetuall feaſt. Of which we may inferre, that the vertuous man hauing alwayes this ſecure minde, and peace of conſcience, liueth alwayes in feſtiuall glory, and glorious feaſting.

feasting. And how then, is this life  
 hard or vnspleasant, as you imagine? On  
 the contrary side, the wicked man ha-  
 uing his conscience vexed with the pri-  
 uity of sinne, is alwayes tormented  
 within it selfe, as wee reade that *Cain* Gen. 4.  
 was, hauing killed his brother *Abel*: 1 Mac 6.  
 and *Antiochus*, for his wickednesse done Mar. 27.  
 to Ierusalem: and *Iudas*, for his treason Acts 1.  
 against his Master: and Christ signifi-  
 eth it generally of all naughty men,  
 when he saith; that *They haue a worme*  
*which gnaweth their consciences within.*  
 The reason whereof, the Scripture o-  
 peneth in another place, when it saith;  
*All wickednesse is full of feare, giuing te-* Mar 9.  
*stimony of damnation against it selfe: and*  
*therfore a troubled conscience alway sus-*  
*pecteth cruell matters.* That is, sus-  
 pecteth cruell things to be imminent o-  
 uer it selfe, as it maketh account to  
 haue deserued. But yet further, aboue  
 all other, holy *Iob* most liuely setteth  
 forth this miserable state of wicked  
 men in these words; *A wicked man is* Sap. 7.  
*proued all the dayes of his life, though the* Iob 15.  
*time be uncertaine how long he shall play* The trouble  
*the tyrant: the sound of terrour is alwayes* of an euill  
*in his eare, and although it be in time of* conscience.  
*peace yet he alway suspecteth some treason*  
*against him: he beleueneth not that he can*  
*rise.*



rise againe from darknesse to light: expecting on euery side the sword to come vpon him. When he sitteth downe to eate, he remembreth that the day of darknesse is ready at hand for him: tribulation terrifieth him, and anguish enuironeth him, euen as a king is enuironed with souldiers, when he goeth to warre.

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can be imagined more miserable then this man; which hath such a butchery and slaughter-house within his owne heart? What feares, what anguishes are here touched? Saint Chrysostome discourseth notably vpon this point. Such is the custome of sinners (saith he) that they suspect all things: doubt their owne shadowes; they are afraid at euery little noise: and they thinke euery man that commeth towards them, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sinne is, that it bewrayeth it selfe, thought no man accuse it; condemneth it selfe, though no man beare witnesse against it; it maketh alwayes the sinner fearefull, as iustice doth the contrary. Heare how the Scripture doth describe the sinners feare, and the iust mans liberty; *The wicked man flieth though no man*

Hom. 8 ad  
Pop. Anxi-  
osum.

man pursue him (saith the Scripture.)

Why doth he flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carrieth about him. And as he cannot flie from himselfe: so cannot he flie from his accuser within, his conscience: but wheresoeuer he goeth he is pursued and whipped by the same, and this wound vncurable. But the iust man is nothing so: *The iust man* (saith Salomon) *Prou. 28.* *is as confident as a Lion.* Hitherto are the words of Saint Chrysostome.

19 Whereby, as also by the Scriptures alledged, wee take notice yet of another prerogative of vertuous life, which is hope or confidence, the greatest treasure, the richest iewel, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations, and aduersities, most ioyfully as Saint James signifieth. By this we say with Saint Paul; *We doe glory in our tribulation: Knowing that tribulation worketh patience, and patience prooße, and prooße hope, which confoundeth vs not.* This is our most strong and mighty comfort: this is our sure anchor in all tempestuous times, as Saint Paul saith; *We haue a most strong solace* (saith he) *by which wee doe lie vnto the hope reposed to lay hands on the same.*

*The hope of vertuous men.*

*James iv Rom. 5.*

*Heb. 6.*

## Of difficulty.

## The second part.

Ephes. 16.

2 Thes. 1.

same : which hope we hold as a sure and firme anchor of our soule. That is that noble *Galea salutis*, the head peece of saluation as the same Apostle calleth it, which beareth off all the blowes that this world can lay vpon vs. And finally, this is the onely rost set vp in the heart of a vertuous man: that come life, come death, come health, come sicknesse, come wealth, come pouerty, come prosperity, come aduersity, come neuer so tempestuous stormes of persecution, he sitteth down quietly, and saith calmly with the Prophet: *My trust is in GOD, and therefore feare not what flesh can doe vnto me.* Nay further with holy Iob amidst all his miseries he saith: *Si occiderit me, in ipso sperabo.* If God should kill me, yet would I trust in him. And this is (as the Scripture said before) to be as confident as a Lyon whose property is to shew most courage when he is in greatest perill, and neere his death.

Psal. 53.

Iob 13.

Psal. 1.

Prou. 10.

Prou. 11.

20 But now as the holy Ghost saith *Non sic impij, non sic.* The wicked cannot say this: they haue no part in this confidence, no interest in this consolation. *Quia spes impiorum peribit,* saith the Scripture: The hope of wicked men is vaine and shall perish. And againe, *Præstolantur furor impiorum:* The expectation of wicked men



ked men in fury- And yet further : *Spes*  
*impiorum abominatio animæ* : The hope of Iob 11.  
 wicked men is abomination, and not a  
 comfort vnto their soule. And the reason  
 thereof is double, First, for that in very  
 deed (though they say the contrary in  
 words) wicked men doe not put their  
 hope and confidence in God ; but in the  
 world, & in their riches, in their strength,  
 friends, and authority : and finally, in the  
 deceiuing arme of man. Euen as the Pro- Ier. 17.  
 phet expresseth in their person, when he  
 saith : *we haue put a lye for our hope.* That Esay 28.  
 is, we haue put our hope in things transi-  
 tory, which haue deceiued vs. And this  
 is yet more expresseed by the Scripture, Sap. 5.  
 saying : *The hope of wicked man is as chaffe,*  
*which the wind bloweth away, and as a buble of*  
*water which a storme disperseth : and as a*  
*smoke which the wind bloweth abroad : and as*  
*the remembrance of a guest that staieth but one*  
*day in his Inne.* By all which metaphors,  
 the holy Ghost expresseth vnto vs both  
 the vanity of the things, wherein indeed  
 the wicked doe put their trust, and how  
 the same faileth them after a little time,  
 upon euery small occasion of aduersity  
 that falleth out.

21 This is that also which God mea- Esay 30.  
 neth, when he lo stormeth & thundreth And 36.  
 against those which goe into Egypt for  
 helpe,

Jer. 17.

Prou. 10.

Iob. 8.

helpe, and do put the confidence in the strength of *Pharao*, accursing them for the same: and promising that it shal turn to their own confusion which is properly to be vnderstood of all those, which put their chiefe confidence in worldly helpes as all wicked men doe, whatsoeuer they dissemble in words to the contrary. For which cause also of dissimulation, they are called hypocrites by *Iob*: For whereas the wise man saith; *The hope of wicked men shall perish*: *Iob* saith; *The hope of hypocrites shall perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeed they put it in the world. Which thing (besides the Scripture) is euident also by experience. For with whom doth the wicked man consult in his affayres, and doubts? With God principally, or with the world? Whom doth he seeke to in his affliction? Whom doth he call vpon in his sicknesse? From whom hopeth he comfort in his aduersitie? to whom yeeldeth he thanks in his prosperity? When a worldly man taketh in hand any worke of importance, doth he first consult with God about the euent thereof? Doth he fall downe on his knees, and aske his ayde? Doth hee referre it wholly and principally to his honour? If

doe not: how can he hope for ayde  
 herein at his hands? How can he re-  
 aire to him for assistance, in the dan-  
 ers and lets that fall out about the  
 me? How can he haue any confi-  
 dence in him, which hath no part at all  
 in that worke? It is hypocrisie then (as  
 Job truly saith) for this man to affirme,  
 that his confidence is in God: where-  
 as indeed, it is in the world: it is in  
 Pharaoh: it is in Egypt: it is in the  
 arme of man: it is in a lye. He buildeth  
 not his house with the wise man vpon  
 the rocke, but with the foole vpon the  
 sands: and therefore (as Christ well  
 saith him :) *When the raine shall come,*  
*and the floods descend, and winds blow, and*  
*all together shall rush vpon the house (which*  
*shall be at the houre of death) Then*  
*shall this house fall, and the fall of it shall*  
*be great.* Great for the change that hee  
 shall see: great, for the great horror  
 which he shall conceiue: great, for the  
 great misery which he shall suffer: great,  
 for the vnspeakeable ioyes of Heauen  
 lost: great, for the eternall paines of  
 Hell fallen into; great, euery way as sure  
 thy selfe (deere brother) or else the  
 mouth of God would neuer haue vsed  
 this word, Great: and this is sufficient  
 for the first reason, why the hope of  
 wicked

Mat. 7.



of difficulty.

The second part.

Wicked men  
cannot hope  
in God.

James 2.  
Mat. 7.  
1 Cor. 13.  
And 15.  
Rom. 1.  
Gal. 3.  
1 Phes. 2.

1 Ioh. 3.

wicked men is vaine: for that indeed they put it not in God, but in the world.

22 The second reason is, for that albeit they should put their hope in God (yet living wickedly) it is vaine, and rather to be called presumption than hope. For vnderstanding whereof, it is to be noted; that as there are two kinds of faith recounted in Scripture (the one a dead faith, without good workes, that is, which beleeueth all you say of Christ, but yet obserueth not his commandement; the other a liuely, a iustifying faith, which beleeueth not onely, but also worketh by charity, as Saint Pauls words are:) so are there two hopes following these two faiths: the one, of the good proceeding of a good conscience, whereof I haue spoken before; the other, of the wicked, resting in a guilty conscience, which is indeed no true hope, but rather presumption. This Saint Iohn proueth plainely, when he saith, Brethren, if our hearts reprobate vs not, then haue we confidence with GOD. That is, if our heart be not guilty of wicked like. And the words immediately following doe more expresse the same, which are these; whensoever wee aske we shall receiue of him, for that wee keepe his commandements, and doe those things which

are pleasing in his sight. The same confirmeth Saint Paul when he saith, that The end of GODS commandements is charitie from a pure heart, and a good conscience. Which words, Saint Austen expounding in diuers words, and in diuers places of his works, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paul (saith he) addeth (from a good conscience) because of hope : for hee which hath the scruple of an euill conscience, despaireth to attaine that which hee beleaueth. And againe ; euery mans hope is in his owne conscience, according as he feeleth himselfe to loue God. And againe, in another booke ; The Apostle putteth a good conscience for hope, for hee onely hopeth which hath a good conscience : and hee whom the guilt of an euill conscience doth pricke, retireth backe from hope, and hopeth nothing but his owne damnation. I might here repeate a great many more priuiledges and prerogatiues of vertuous life, which make the same easie, pleasant, and comfortable, but that this Chapter groweth to be long ; and therefore I will onely touch (as it were in passing by) two or three of the other points of the most principall : which

notwith

1 Tim. I.

S. Aust. lib.  
de doct.  
Christ. c. 17.

S. Austen.  
in Prefat.  
Psalm. 31.

*of difficulty.**The second part.*

*Liberty of  
the soule.  
Iob 8  
2 Cor. 3.*

*An example  
to expresse  
the bondage  
of wicked  
men to their  
sensuality.*

notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of liberty and freedome, which the vertuous doe enioy about the wicked, according as Christ promisetht in these words. *If you abide in my commandements, you shall be my scholars indeed: and you shall know the truth, and the truth shall set you free.* Which wordes Saint Paul as it were expounding, saith, *Where the spirit of the LORD is, there is freedome.* And this freedome is meant, from the tyranny and thraldome of our corrupt sensuality and concupiscence, wherevnto the wicked are so in thraldome, as there was neuer bond-man so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceiued by this one example. If a man had married a rich, a beautifull, and noble gentlewoman, adorned with all gifts and grace, which may be deuised to bee in a woman: and yet notwithstanding should be so sotted and intangled with the loue of some foule and dishonest begger, or seruile maide of his house, as for her sake to abandon the company and friendship of the said wife: to spend the time in dalliance and seruice of his base woman: to run,



to goe, to stand at her appointment, to  
 put all his living and reuenues into  
 her hands, for her to consume and  
 spoyle at her pleasure : to deny her no-  
 thing, but to wait and serue her at her  
 becke : yea, and to compell his said wife  
 to doe the same : would you not thinke  
 this mans life miserable and most ser-  
 uile ? And yet surely, the seruitude  
 whereof we talke, is farre greater, and  
 more intolerable then this. For no wo-  
 man, or other creature in the world, is,  
 or can be of that beauty or nobility,  
 as the grace of Gods spirit is, to whom  
 man by his creation was espoused;  
 which notwithstanding we see aban-  
 doned, contemned, and reiected by  
 him, for the loue of sensuality her ene-  
 my, and a most deformed creature, in  
 respect of reason : in whose loue not-  
 withstanding, or rather seruitude, we  
 see wicked men so drowned, as they  
 serue her day and night with all paines,  
 perills, and expenses, and doe con-  
 straine also the good motions of Gods  
 spirit, to giue place at euery becke, and  
 commandement of this new mistresse.  
 or wherefore doe they labour ? Where-  
 fore doe they watch ? Wherefore doe  
 they heape riches together ? But onely  
 to serue their sensuality, and her de-  
 sire

fires : Wherefore doe they beate their  
braines ? But onely to satisfie this cruell  
tyrant and her passions.

*The misery  
of a man  
ruled by sen-  
suality.*

1 Kin 11.  
Judge 14.  
3 Kin. 11.

23 And if you will see indeed how  
cruell and pittifull this seruitude is,  
consider but some particular exam-  
ples thereof. Take a man whom shee  
ouer-ruleth in any passion : as for ex-  
ample, in the lust of the flesh : and  
what paines taketh hee for her ? How  
doth he labour ? How doth hee sweate  
in this seruitude ? How mighty and  
strong doth hee feelee her tyranny ? Re-  
member the strength of *Sampson*, the  
wisedome of *Salomon*, the sanctity of  
*David* ouerthrowne by this tyranny.  
*Jupiter*, *Mars*, and *Hercules*, who for their  
valiant acts otherwise were accounted  
Gods of the Panims, were they not o-  
uercome and made slaues by the in-  
chantment of this tyrant ? And if you  
will yet further see of what strength  
shee is, and how cruelly shee execu-  
teth the same vpon those that Christ  
hath not deliuered from her bond-  
dage : consider (for examples sake in  
this kinde) the pitifull case of some  
disloyall wife, who, though shee know  
that by committed adultery, she run-  
neth into a thousand dangers and in-  
conueniences (as the losse of Gods fa-  
uour

our, the hatred of her husband, the danger of punishment, the offences of her friends, the vttter dishonour of her person (if it bee knowne) and finally the ruine and perill of body and soule) yet to satisfie this tyrant, shee will venture to commit this sinne, notwithstanding any dangers of perils whatsoever.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seritude to this tyrant, and her passions. Lookke vpon an ambitious or vaine glorious man, how he serueth this mistresse: with what care and diligence hee attendeth her commandement, that is, to follow her a little wind of mens mouthes: pursue a little feather flying before him in the ayre: you shall see that hee mitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: sitteth by day, studieth by night: where he flattereth, there hee dissembl-eth: here hee stoopeth, there hee looketh big: here hee maketh friends, where hee prouenteth enemies. And to this onely end hee referreth all his actions, and applieth all his other matters: his order of life, his company keeping.

*An ambitious  
man.*



ping, his suites of apparell, his house, his  
table, his horses, his seruants, his talke  
his behauiour, his iests, his lookes, and  
his very going in the street.

A common  
max.

15 In likewise he that serueth his La-  
dy in passion of couetousnesse : what  
miserable slavery doth he abide ? His  
heart being so walled in prison with  
money : as he must onely thinke thereof  
talke thereof, dreame thereof, and ima-  
gine onely new wayes to get the same  
and nothing else. If you should see  
Christian man in slavery vnder the  
great Turke, tyed in a gally by the loe  
with chaines there to serue by rowing  
for euer ; you could not but take com-  
passion of his case : And what then shal  
we doe to the misery of this man, who  
standeth in captiuity to a more base  
creature then a Turke, or any other  
reasonable creature, that is, to a peece  
of mettall, in whose prison he lieth  
bound, not onely by the feete, in such  
sort as he may not goe any where a-  
gainst the commodity and comma-  
ndement of the same ; but also by the  
hands, by the mouth, by the eye, by  
the eares, and by the heart ; so as he may  
neither doe, speake, see, heare, or  
thinke any thing, but the seruice of the  
same : Was there euer seruitude so  
great

great as this? Doth not Christ say truly  
 now, *Qui facit peccatum, servus est peccati*:  
 and Hee that doth sinne, is a slave unto sinne?  
 Doth not Saint Peter say well, *A quo quis*  
*superatus est, huius & servus est*: A man is  
 a slave to that, whereof he is conque-  
 red.

Ioh. 8.

Rom. 8.

2 Pet. 2.

26 From this slavery then are the  
 vertuous deliuered, by the power of  
 Christ, and his assistance: in so much  
 as they rule ouer their passions in sen-  
 suality, and are not ruled thereby.

This God promised by the Prophet  
 Ezekiel, saying; *And they shall know, that*  
*I am their Lord, when I shall breake the*  
*chains of their yoke, and shall deliuer them*  
*from the power of those that over-ruled them*  
*saith the Lord.*

Ezek. 34.

And this benefit holy David acknow-  
 ledged in himselfe, when he vsed these  
 most effectuous words to God: *O Lord, I*  
*thy servant, I am thy servant, and the child of*  
*thy handmaid: thou hast broken my bands, and I*  
*will sacrifice to thee the sacrifice of praise.* This  
 benefit also acknowledgeth S. Paul, when  
 he saith, that *Our old man was crucified, to*  
*rend the body of sinne might be destroyed, and*  
*we bee no more in seruitude to sinne.* Under-  
 standing by the old man, and the body  
 of sin, our concupiscence mortified by the  
 grace of Christ in the children of God.

Psal. 90.

Rom. 6.

Peace of  
minde.

Psal. 75.

Psal. 118.

Esay 48. 57.

Psal. 13.

Rom. 11.

27 After this priuiledge of freedome followeth another of no lesse Importance then this, and that is, a certaine heavenly peace, and tranquillity of minde, according to the saying of the Prophet; *Factus est in pace locus eius*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that loue thy law. And on the contrary side the Prophet *Esay* repeateth this sentence often from God; *Non est pax impijs, dicit Dominus*: The Lord saith, There is no peace vnto the wicked. And another Prophet saith of the same men; *Contrition et infelicitas in uisceribus eorum, et non cognouerunt viam pacis*: Contrition and infelicity is in their wayes, and they haue not knownen the way of peace. The reason of this difference hath beene declared before in that, which I haue noted of the diuersity of good and euill men touching their passions. For the vertuous, hauing now (by the aid of Christ his grace) subdued the greatest force of their said passions, doe passe on their life most sweetly and calmly, vnder the guide of his spirit, without any perturbations that much trouble them, in the greatest occurrences of this life. But the wicked men, not hauing mortified the said passions,



are tossed and troubled with the same,  
 as with vehement and contrary winds.  
 And therefore their state and condi-  
 tion is compared by *Esay* to a tempe-  
 stuous sea, that neuer is quiet, and by  
*Saint Iames* to a city or country, where  
 the inhabitants are at warre and sedi-  
 tion among themselves. And the causes  
 thereof are two first, for that the pas-  
 sions of concupiscence being many,  
 and almost infinite in number, doe lust  
 after infinite things, and are neuer sa-  
 tisfied, but are like those bloud-suckers,  
 which the Wiseman speaketh of, that  
 they alwayes ; Giue, giue, and neuer ho-  
 ld. For example : When is the ambitious  
 man satisfied with honour ? Or the in-  
 continent man with carnality ? Or the  
 covetous man with money ? Neuer tru-  
 ly : and therefore, as that mother can-  
 not but be greatly afflicted, which  
 should haue many children crying at  
 her for meate, she hauing no bread at  
 all to breake vnto them : so the wicked  
 man, being greedily called vpon, by al-  
 most infinite passions, to yeeld them  
 their desires, must needs be vexed, and  
 continually tormented, especiall, being  
 not able to satisfie any one of their  
 smallest demands.

Esay 57.

James 3.

Two causes  
 of disquiet-  
 nesse in  
 wicked men.

Prov. 30.

28 Another cause of vexation is, for

M 2

that

Gen. xi.

that these passions of disordinate concupiscence, bee oftentimes one contrary to the other, and doe demand contrary things, representing most liuely the confusion of Babel, where one tongue spake against another, and that in diuers and contrary languages. So wee see oftentimes, that the desire of honour saith : Spend here. But the passion of avarice saith ; Hold thy hands. Lechery saith ; Venture here : but Pride saith ; No, it may turne to thy dishonour. Anger saith ; Revenge thy selfe here ; but Ambition saith ; Is is better to dissemble. And finally, here is fulfilled that which the Prophet saith ; *Vidi iniquitatem & contradictionem in ciuitate* : I haue seene iniquity, and contradiction in the selfe same city. Iniquity, for that all the demaunds of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaunds. From all which miseries God hath deliuered the iust by giuing them his peace, *which passeth all understanding*, as the Apostle saith, and which the world can neuer giue nor tast of, as Christ himselfe affirmeth.

Phil. 4.

Iohn .4.17.

Mat. 10.

29 And these many causes may be alledge

alleged now (besides many others, which I passe ouer) to iustifie Christs words, that his yoke is sweete and easie: to wit, the assistance of grace; the loue of God; the light of vnderstanding from the holy Ghost; the inter-nall consolation of the minde; the quiet of conscience; the confidence therzof proceeding; the liberty of soule and body; with the sweet rest of our spirits, both towards GOD, towards our neighbour, and towards our selues. By all which meanes, helpes, pri- uiledges, and singular benefits, the vertuous are afflicted aboue the wicked, as hath been shewed: and their way made easie, light, and pleasant.

To which also we may adde as the last, but not the least comfort, the expectati- on of reward: that is, of eternall glory, and felicity to the vertuous: and euer- lasting damnation vnto the wicked. O how great a matter is this to comfort the one, if their life were painefull in godli- nesse: and to afflict the other, amidst all their great pleasure of sinne?

The labourer, when he thinketh on his good pay at night, is encouraged to goe through, though it bee paine- full to him. Two that should passe to- gether towards their country, the one

*Expectation  
of reward.*

*An exam-  
ple,*



to receive honour for the good service done abroad ; the other as prisoner to be arraigned of treasons, committed in forraine dominions against his Soueraigne, could not be like merry in their lane vpon the way, as it seemeth to me : and though hee that stood in danger should sing, or make shew of courage and innocency, and set a good face vpon the matter : yet the other might well thinke, that his heart had many a cold pull within him : as no doubt but all wicked men haue, when they thinke with themselves of the life to come. If *Ioseph* and

Gen. 40. 41. *Pharaos* Baker had knowne both their  
43.

distinct lots in prison (to wit, that on such a day the one should be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallowes ) they could hardly haue beene equally merry, whiles they liued together in time of their imprisonment. The like may be said, and much more truely, of vertuous and wicked men in this world. For when the one doth but thinke vpon the the day of death (which is to be the day of their deliuerance from this prison ) their hearts cannot but leape for very ioy considering what is to insue vnto them  
after

after. But the other are afflicted, and fall into melancholy, as often as mention or remembrance of death is offered : for that they are sure that it bringeth with it their bane, according as the Scripture saith ; *The wicked man being dead, there remaineth no more hope vnto him.*

Prou. 12.

30 Well then (deere brother) if all these things bee so, what should stay thee now at length to make this resolution, which I exhort thee vnto ? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasant ? Or wilt thou belecue others that tell thee so, though they know lesse of the matter then thy selfe ? Beleue rather the word and promise of Christ, which assureth thee the contrary : beleue the reasons before alledged, which doe proue it euidently : beleue the testimony of them which haue experienced it in themselves (as of King *Dauid*, Saint *Paul*, and Saint *Iohn* the Euangelist, whose testimonies I haue alledged before of their owne prooffe) beleue many hundreds which by the grace of God are conuerted daily in Christendome from vitious life, to the true seruice of God : all which doe protest themselves to haue

Mat. 11.

## Of difficulty.

## The second part.

found more then I haue said, or can say in this matter.

**B**  
\* The  
foundlier  
that the  
Gospel is  
any where  
receiued,  
the more  
examples of  
found con-  
uersion are  
there to be  
found: and  
yet on the  
other side,  
it is not to  
be denied,  
but that a  
kind of re-  
morse and  
sorrowing,  
especially  
for the ex-  
ternall or  
grosser of-  
fences, is  
oft to bee  
found: not  
onely a-  
mong coun-  
terfeit Chri-  
stians, but  
among the  
Heathen  
also.

\* Psal. 106.

31 And for that thou maist reply here, and say, that such men are not \* where thou art, to giue this testimony of their experience; I can and doe assure thee vpon my conscience before God, that I haue walked with no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifullnesse of Gods sweetnesse towards them in this case. O ( deare brother ) no tongue can expresse, what I haue seene herein: and yet saw I not the least part of that which they felt. But yet this may I say, that those which are knowne to be skilfull, and to deale so sincerely withall, that others disburden their consciences vnto them for their comfort or counsell, are some part of those whereof the prophet saith, that \* *They worke in multitude of waters, and doe see the maruels of GOD in the depth:* In the depth ( I say ) of mens consciences vntoed with infinite multitudes of teares, when God toucheth the same with his holy grace. Beleeue me (good Reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolation, in diuers great sin-  
ners



ners after their conuersion, as no heart can almost conceiue, and the hearts which receiued them, were hardly able to containe the same : so abundantly stilled downe the heavenly dew from the most liberall and bountifull hand of God. And that this may not seeme strange vnto thee, thou must know, that it is recorded of one holy man called *Effrem*, that hee had so marueilous great consolations after his conuersion, as he was often constrained to cry out to GOD; O LORD, retire the hand from me a little, for that my heart is not able to receiue so extreame ioy. And the like is written of Saint *Bernard*; who for a certaine time after his conuersion from the world, remained as it were depriued of his senses by the excessive consolation hee had from God.

*Gos. in 2<sup>da</sup> Bern.*

32 But yet if all this cannot moue thee, but thou wilt still remaine in thy distrust, heare the testimony of one whom I am sure thou wilt not discredit, especially speaking of his owne experience in himselfe. And this is the holy marty and Doctor Saint *Cyprian*, who writing of the very same matter to a secret friend of his, called *Donatus*, confesseth that hee was before his

*Lib. 1. p. 2.*

*Ms.*

conuersion.

conuerſion of the ſame opinion that thou art of : to wit, that it was impoſſible for him to change his manners, and to finde ſuch comfort in a vertuous life as after he did : being accuſtomed before to all kind of looſe behauiour. Therefore he beginneth his narration, to his friend in this ſort ; *Accipe quod ſentitur antequam diſcitur* : Take that which is felt, before it be learned : and ſo followeth on with a large diſcourſe, ſhewing that he proued now by experience which he could neuer beleue before his conuerſion, though God had promiſed the ſame. The like writeth Saint *Auſten* of himſelfe in his books of Confession : ſhewing that his paſſions would needs perſwade him before his conuerſion, that he ſhould neuer be able to abide the aſterity of a vertuous life, eſpecially touching the ſinnes of the fleſh. (wherein hee had liued wantonly, vntill that time) it ſeemed impoſſible that he could euer abandon the ſame, and liue chaſtly : which notwithstanding hee felt eaſie, pleaſant, and without difficulty afterward. For which he breaketh into theſe words ; My GOD, let me remember and confeſſe thy mercies towards me : let my very bones reioyce and

Lib. 6. con.  
ſeſſ. cap. II.

Lib. 8. con.  
ſeſſ.  
Pſal. 34.

and say vnto thee : O Lord, who is like Psal. 115.  
vnto thee ? Thou hast broken my chaines, and  
and I will sacrifice vnto thee a sacrifice of thank-  
giuing. These chaines were the chaines  
of concupiscence, whereby he stood  
bounden in captiuitie before his conuer-  
sion, as he there confesseth : but pre-  
sently thereupon he was deliuered from  
the same by the helpe of Gods most holy  
grace.

33 My counsell should be therefore  
(gentle Reader) that seeing thou hast  
so many testimonies, examples, rea-  
sons, and promises of this matter, thou  
shouldest at least prooue once by thy  
owne experience, whether this thing  
be true or no : especially seeing it is  
a matter of so great importance, and so  
worthy thy triall : that is, concerning  
so neere thine eternall saluation as it  
doth. If a meane fellow should come  
vnto thee, and offer for hazarding of  
one crowne of gold, to make thee a  
thousand by Alchymie : though thou  
shouldest suspect him for a cousoner, yet  
the hope of gaine being so great, and  
the aduenture of so small losse, thou  
wouldest goe nigh for once to proue  
the matter. And how much more shoul-  
dest thou doe it in this case, where by  
proofe thou canst leese nothing : and

isf



Of difficultie.

if thou speed well, thou maicst gaine as much as the euerlasting ioy of Heauen is worth,

34 But yet here by the way, I may not let passe to admonish thee of one thing which the ancient Fathers and Saints of God that haue passed ouer this riuer before thee (I meane this riuer diuiding betweene Gods seruice and the world). doe affirme of their owne experience : and that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open warre within thy selfe as Saint *Cyprian*, Saint *Augustine*, Saint *Gregory*, and Saint *Bernard* doe affirme, and vpon their owne prooffe. This doe *Cyrl* and *Origen*. shew in diuers places at large. This doth Saint *Hilary* proue by reasons and examples. This doth the wise man forewarne thee of, willing thee ; *When thou art to come to the seruice of GOD, to prepare thy minde vnto temptation.* And the reason of this is, for that the Deuill possessing quietly thy soule before, lay still, and sought onely means to content the same, by putting in new and new delights and pleasures of the flesh. But when he seeth thou offerest to goe from him, he beginneth straight to rage, and to moue sedition within thee,

and

Resistance at  
the begin-  
ning.Cypr. lib. 1.  
cap. 1.Aug. lib. 1.  
doct. cap. 23.

Greg. lib.

Mor. 4.

E. 24. lib. 30.  
c. 18.Bar. in Psal.  
90.Cyrl. lib. de  
Ora.

Orig. hom.

30 in Exod.

Leuit. &amp;

11. Iosua.

Hilar. in.

Psal. 118.

Eccles. 2.

Mar. 9.

and to roffe vp and downe both Hea-  
 uen and Earth, before he will leese his  
 Kingdome in'thy soule. This is euident  
 by the example of him, whom Christ  
 comming downe from the hill after his  
 transfiguration, deliuered from a deafe  
 and dumbe spirit. For albeit the De-  
 uill would seeme neither to heare nor  
 speake, while hee possessed that body  
 quietly: yet when Christ commanded  
 him to goe out, he both heard and cry-  
 ed out, and did so teare and rent that  
 poore body before hee departed, as  
 all the standers by thought him indeed  
 to bee dead. This also in figure was  
 shewed by the story of *Laban*, who  
 \* neuer persecuted his sonne in law *Ja-  
 cob*, vntill hee would depart from him.  
 And yet more was this expressed in the  
 doings of *Pharao*, who after once hee  
 perceiued that the people of Israel  
 meant to depart from his Kingdome,  
 neuer ceased grieuoufly to afflict them,  
 (as *Moses* testifieth) vntill G O D vtterly  
 deliuered them out of his hands, with  
 the ruine and destruction of all Egypt,  
 their enemies. Which euent the holy  
 Doctors, and Saints of the Church, haue  
 expounded to be a plaine figure of the  
 deliuey of soules from the tyranny of  
 the Deuill.

Mar. 9.

Gen. 31.

B

\* He was  
 very grie-  
 uous vnto  
 him before  
 but he did  
 not follow  
 after him in  
 hostile man-  
 ner, till he  
 departed  
 from him.  
 Exod. 5.

25 And now if thou wouldest haue a liuely example of all this that I haue said before, I could alledge thee many; but for breuity sake, one only of Saint *Auſten*s conuerſions ſhall ſuffice, teſtified by himſelfe in his bookes of confeſſion. It is a marueilous example, and containeth many \* notable and comfortable points. And ſurely whoſoeuer ſhall but read the whole at large, eſpecially in his Sixth Seuenth and Eighth Bookes of confeſſions, ſhall greatly be moued and inſtructed thereby. And I beſeech the Reader that vnderſtandeth the Latine tongue, to view ouer at the leaſt but certaine Chapters of the Eighth booke, where this Saints ſinall conuerſion (after infinite combats) is recounted. It were too long to repeat here, though indeed it be ſuch matter as no man need to be weary to heare it. There he ſheweth how he was toſſed and troubled in this conflict betweene the fleſh and the ſpirit, betweene God drawing on the one ſide, & the world the fleſh, and the Deuill holding backe on the other part. He went to *Simplicianus* a learned old man, and deuout Chriſtian; he went to Saint *Ambroſe* Biſhop of *Millan*; and after his conference with them, he was more troubled then before. He conſulted with his compani-  
ons

The conuerſion of Saint *Auſten*.

B

\* Yet ſome points of the ſtory at large are ſuch, as that a man may as well doubt the readineſſe of Satan to illude and deceiue as behold to our comfort, the goodneſſe of God in his conuerſion.  
*Lib. 8. confeſſ. cap. 1. &c.*



ons, *Nebrius*, and *Alipius*: but all would not ease him. Till at the length a Christian Courtier and Captaine, named *Pontition*, had by occasion told him and *Alipius* of the vertuous life that Saint *Anthony* led, who a little before had professed \* a priuate and a solitary life in Egypt: as also others (he then heard) did euen in *Millan* it selfe, where then he was. Which when he had heard, then withdrawing himselfe aside, hee had a most terrible combate with himselfe. Wherefore he writeth thus: What did I not say against my selfe in this conflict; How did <sup>a</sup> I beate and whip mine owne soule, to make her follow thee. (O Lord?) But shee held backe, she refused and excused her selfe: and when all her arguments were conuicted, shee remained trembling and fearing as death to be restrained from her loose custome of sin, whereby she consumed her selfe euen vnto death. After this he went into a garden with *Alipius* his companion: And there cried out vnto him: <sup>b</sup> *Quid hoc est? Quid patimur? Surgunt indocti, & celum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in carne & sanguine.* What is this (*Alipius*

<sup>B</sup> \* This kind of Monasticall or priuate life, was very ancient, and such as the time and estate of the Church required then: but that which after in place thereof sprang vp among vs, was of latter time, and being at the first farre vnlike to the other, the longer it stood, did notwithstanding

ding still degenerate more and more, till at the length it grew intollerable. <sup>a</sup> Cap. 7. <sup>b</sup> Cap. 1.

*pious*) what suffer we vnder the tyranny of sinne? Vnlearned men (such as *Anthony* and others: for he was altogether vnlearned) doe take Heauen by violence: and we with all our learning, without hearts, behold, how wee lie groueling in flesh and bloud, And hee goeth forward in that place shewing the wonderfull and almost incredible tribulations that he had in this fight that day. After this he went forth into an orchard: and there hee had yet a greater conflict. For there all his pleasures past represented themselves before his eyes, saying; *Demittesne nos, & à momento isto non erimus tecum ultra in eternum, &c.* What wilt thou depart from vs? And shall we be with thee no more for euer, after this moment? Shall it not be lawfull for thee to doe this or that no more hereafter? And then (saith Saint *Austen*) O Lord, turne from the minde of thy seruant, to thinke of that which they obiected of my soule: what filth, what shamefull pleasures did they lay before mine eyes? At length hee saith, that after long and tedious combats, a marueilous tempest of weeping came vpon him: and being not able to resist, he ran away from *Alipius*; and cast himselfe on the ground vnder a figtree,

Marke this  
gentle Rea-  
der.

47.10.

Agree, and gaue full scope vnto his eies,  
 which brought forth presently whole  
 fouds of teares. Which after they were  
 a little past ouer, he began to speake to  
 God in this sort: *Et tu Domine: usque-*  
*quo? quàm diu, quàm diu? cras & cras?*  
*quare non modò? quare non hac hora finis*  
*est turpitudinis mee?* O Lord, how long  
 wilt thou suffer me thus? How long,  
 how long shall I say, to morrow, to  
 morrow? Why should I not doe it now?  
 Why should there not be an end of my  
 filthy life, euen at this houre? And after  
 this followeth his finall and miraculous  
 conuersion, together with the conuer-  
 sion of *Alipius* his companion, which  
 because it is set downe briefly by him-  
 selfe, I will recite his owne words, which  
 are as followeth immediately vpon those  
 which went before.

Lib. 1. c. 12.

36 I did talke thus to God, and did  
 weepe most bitterly, with a deepe con-  
 trition of my heart: and behold I heard  
 a voyce, as if it had been of a boy or  
 maid singing from some house by, and  
 often repeating. Take vp and reade,  
 take vp and read, and straight way I  
 changed my countenance, and beganne  
 to thinke most earnestly with my selfe,  
 whether children were wont to sing  
 any such thing, in any kinde of game  
 that

*S. Austen's*  
 small con-  
 uersion, by a  
 voyce from  
 heauen.



*S. Antho-  
nies conuer-  
sion.*

*Athanasius  
in vita An-  
tonij.*

Mar. 19.

B

\* In such things as are peculiar or proper to some as this was, there can be no generall rule drawne vnto others that can stand by vndoubted warrant, without some speciall calling

besides, and so may it well be doubted whether Saint *Anthony* had on that place sufficient ground-wooke of those his doings, vntlesse hee had some speciall motion besides. It was otherwise with Saint *Augustine*, whose conuersion was not, but to such things as we are all bounden vnto, and vpon such a place, speaketh to all.

that they vsed: But I neuer remember, that I had heard any such thing before. Wherefore repressing the force of my tears, I rose, interpreting no other thing but that this voyce came from Heauen, to bid me open the booke that I had with me (which was Saint *Pauls* Epistles) and to reade the first Chapter that I should find. For I had heard afore of Saint *Anthony*, how he was admonished to his conuersion, by hearing a sentence of the Gospell, which was read, when hee on occasion came into the Church: and the sentence was; *Goe, and sell all thou hast, and giue to the poore, and thou shalt haue a treasure in Heauen: and come and follow mee.* Which saying Saint *Anthony* taking as spoken to him in particular, was presently conuerted to \* thee (O Lord.) Wherefore I went in haste to the place where *Alipius* fate, for that I had left my booke there when I departed: I snatched it vp, and opened it, and read in silence the first Chapter that offered it selfe vnto mine eyes: and therein were

these

these words : Not in banquetting, or in Rom. 13.  
 drunkenesse : not in wantonnesse and  
 chamber-workes : not in contention and e-  
 mulation : but doe you put on the Lord Je-  
 sus Christ : and doe you not performe the  
 providence of the flesh in concupiscence.

Further then this sentence I would  
 not reade, neither was it needfull. For  
 presently with the end of this sen-  
 tence, as if the light of security had  
 beene powred into my heart, all the  
 darkenesse of my doubtfullnesse fled a-  
 way : wherevpon putting in my finger,  
 or some other signe (which now I re-  
 member not) vpon the place, I closed  
 the booke, and with a quiet counte-  
 nance opened the whole matter to *Ali-*  
*pius*. And hee by this meanes vttered  
 also that which now wrought in him,  
 (which I before know not) he desired  
 that he might see what I had read ; and  
 I shewed him. He marked it all, and  
 went further also then I had read. For  
 it followeth in Saint Paul, (which I  
 knew not. ) Take vnto you him that is yet  
 weake in faith. Which *Alipius* applied  
 vnto himselfe, and opened his whole  
 state of doubtfulnesse vnto me. But by  
 this admonition of Saint Paul, he was  
 established, and was ioyned to me in  
 my good purpose, but yet calmly, and  
 without

Rom. 14.

without any troublesome cunctation, according to his nature and manners, whereby he differed alwayes greatly from me in the better part.

*Her name  
was Moni-  
ca: a very  
holy woman,  
as he shew-  
eth, lib. 9.*

*f. 9. 10. 11.*

*12. 13. 4.*

**B**  
\* Which  
was but a  
more care-  
full endeour  
in the way of  
godlinesse  
such as was  
not vsed of  
the com-  
mon sort.  
& so is this  
example of  
his no pa-  
tronage to  
any of our  
late Mona-  
steries, or  
rules, that  
were laden

with loosnesse and superstition: which notwithstanding some  
would gladly defend by this rule of his.

37 After this we went to my mother, we tell her the matter: she reioyceth: we recite vnto her the order of the thing: she exulteth and triumpheth, and blessed thee (O Lord, which art more strong and liberall, then we can aske or vnderstand) for that she saw now much more granted to her from thee, touching me, then she was wont to aske with her pittifull and lamentable sighes. For thou hadst so conuerted me now to thee, that I neuer sought for wife, nor any other hope at all in this world: liuing and abiding in that \* rule of faith, in which thou didst reueale me vnto her so many yeeres before. And so thou didst turne her sorrow now into more abundant ioy then she could wish: and into much more deere and chaste ioy, then she could require by my children her Nephewes, if I had taken wife. O Lord, I am thy seruant, I am now thy seruant, and child of thy handmaid, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my

heart



heart and tongue praise thee, and let my bones say to thee, O Lord, who is like vnto thee? Let them say it (O Lord) and doe thou make answer (I beseech thee) and say vnto my soule; *I am thy salvation.* Hitherto are *Saine Austens* words.

*Lib. 9. c. 12*

*Annotations*

*upon this conversion*

38 In this marueilous example of this famous mans conuersion, there be diuers things to be noted, both for our comfort, and also for our instruction. First is to be noted the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to bee so great a pillar [afterwardes in Gods Church. And we see *Alipius* found not so great resistance, for the enemy saw there was much lesse in him, to hurt his Kingdome then in *Austen*. Which ought greatly to animate them, that feeble great resistance, and strong temptations against their vocation, assuring themselves, that this is a signe of grace and fauour, if they manfully goe through. So was *Saint Paul* called (as we read) most violently, being stricken downe to the ground, and made blinde by Christ before his conuersion: for that he was a chosen vessel to beare Christs name vnto the Gentiles.

*Those that are to be blessed men, haue greatest conflict in their conversion. Acts 9.*

39 Secondly

39 Secondly, it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incurable diseases, which commonly afflict worldly men, as in ambition, couetousnesse and sinnes of the flesh, as himselfe before confesseth : which maladies possessed him so strongly indeed, as he thought impossible (before his conuersion) euer to subdue and conquer the same : yet afterward he proueth the contrary by the helpe of Gods omnipotent grace. Thirdly, also is to be noted, that he had not only a good victory ouer these passions, but also found great sweetnesse in the way of vertuous life. For a little after his conuersion he writeth thus : I could not be satisfied (O Lord) in those daies with the marueilous sweetnesse which thou gauest me : How much did I weepe \* in thy Hymnes and Canticles, being vehemently stired vp with the voyces of thy Church, singing most sweetly ? Those voyces did run into mine eares, and thy truth did melt into my heart, and thence did boile out an affection of piety, and made teares to run from me, and I was in most happy state with them.

Lib. 9 ca. 6.

B  
\* When  
the people  
of God did  
sing their  
Psalmes of  
thanksgi-  
uing and  
praises to  
God.

40 Fourthly, is to be noted for our instruction and imitation : the behaviour  
of

of this man about his vocation. First in  
 searching and trying out the same by  
 his repaire to Saint *Ambrose*, *Simplicianus*,  
 and others, by reading the word of  
 God, frequenting of good company,  
 and the like. Which thou oughtest also  
 (good Reader) to doe, when thou fee-  
 lest thy selfe inwardly moued: and not  
 to lye dead as many are wont, resisting  
 openly the holy Ghost with all good  
 motions, and not so much as once to  
 giue eare to the knocking of Christ, at  
 the doore of their consciences. More-  
 ouer Saint *Austen* as wee see, refused not  
 the meanes to know his vocation, but  
 prayed, wept, and often times retired  
 himselfe alone from company to talke  
 with God in that matter. Which ma-  
 ny of vs will neuer doe: but rather doe  
 the worst and flie all meanes, that may  
 bring vs into those cogitations of our  
 conuersion. Finally, Saint *Augustine*  
 after he had once seene cleerely the will  
 and pleasure of God, made no more  
 stay of the matter, but brake off strong-  
 ly from all the world and vanities there-  
 of; gaue ouer his Rhetoricke lecture  
 at *Millan*: left all hope of promotion  
 in the Court, and betooke himselfe to  
 serue God thoroughly: and therefore  
 so maruell, if he receiued so great con-  
 solation

*S. Austens*  
*diligence in*  
*trying out*  
*his vocation,*

Apoc. 3.

Lib. 9. cap. 21.



solation and aduancement from GOD afterward, as to be so worthy a member in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so far forth as each mans condition and state of life permit-  
teth.

*Violence to  
be used at  
the begin-  
ning of our  
renuersion.*

43 And here by this occasion, I may not let passe to aduertise thee, good Reader, and also by *S. Austens* example to forewarne thee, that whosoever meaneth to make this resolution throughly, must vse some violence at the beginning. For as fire if you rush in vpon it with force, is easily put out; But if you deale softly, putting in one hand after another, you may rather burne your selfe then extinguish the same; So is it with our passions, who require manhood and courage for a time at the beginning, which whosoever shall vse, together with the other meanes therevnto appertaining, hee shall most certainly find that thing easie, which now he thinketh heauy, and that most sweet, which now he esteemeth so vn-  
sauory. For prooffe whereof, as also for conclusion of this Chapter, I will alledge a short discourse out of *Bernard*: who after his fashion prooueth the same fitly out of the Scriptures. Christ  
saith

*Bern. in  
verba Evan-  
gelij; Ecce  
nos reliqui-  
mus omnia,  
&c.*

saith vnto vs ; *Take my yoke, eou shall finde  
rest.* This is a marueilous nouelty: but  
it cometh from him which maketh all  
things new. He that taketh vp a yoke  
findeth rest; hee that leaueth all, findeth  
in hundred times so much. Hee knew  
well this (I meane that man according  
to the heart of God) which <sup>a</sup> said in his  
psalme, <sup>\*</sup> *Doth the seate of iniquity cleane  
thee. (O Lord) which saine a labor in thy  
commandements ?* Is not this a fained la-  
bour (deere brethren) in a commande-  
ment ? I meane, a light burden, an easie  
yoke, an annointed crosse. So in olde  
time he said to *Abraham*, <sup>b</sup> *Take thy sonne  
Isaac whom thou louest, and offer him vn-  
to me a sacrifice.* This was a fained labour  
in a commandement: for *Isaac* being of-  
fered, he was not killed, but sanctified  
thereby. Then therefore if thou heare  
the voyce of God within thy heart, wil-  
ling thee to offer vp *Isaac* (which signi-  
fied ioy or laughter) feare not to obey  
faithfully and constantly: whatsoeuer  
thy corrupt affection iudgeth of the  
matter, be thou secure, Not *Isaac*, but  
the *Ram* shall die for it, thy ioy shall not  
perish, but thy stubbornnes only, whose  
ornes are intangled with thornes, and  
cannot bee in thee without the prick-  
ings of anxiety. Thy Lord doth but

N

tempt

<sup>a</sup> Plal. 93.

B

<sup>\*</sup> The place  
being bet-  
ter conside-  
red, it doth  
not appeare  
that *David*  
so said: Ne-  
uerthelesse  
that which  
*Bernard*  
doth gather  
out of it,  
doth stand  
very well  
with those  
words of  
Christ, that  
therewith-  
all he al-  
ledgeth of  
the light  
burden and  
easie yoke.  
<sup>b</sup> Gen. 22.

Gal. 2. 20.

tempt thee as he did *Abraham*, to see what thou wilt doe. *Isaac* (that is, thy ioy in this life) shall not die, as thou imaginest, but shall liue : onely he must be lifted vp vpon the wood, to the end thy ioy may be on high, and that thou maiest glory not in thine owne flesh, but only in the crosse of thy Lord, by whom thy selfe also art crucified : crucified (I say) but crucified to the world : for vnto God thou liuest stil, and that much more then thou diddest before.

## CHAP. II.

*Of the second impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the service of God.*

**M**Any there are in the world as broad, who either vpon these considerations before laid downe, or for that they see some good men to liue as merily as themselues, are content to yeeld thus much, that in very deed they esteeme vertuous life to be pleasant enough: to such as are once entered in therevnto : and that in good sooth for their owne parts they could be content to follow the same, if they might doe it with quiet and peace on all hands. But to request them vnto



In such time or place, or with such or-  
 der and circumstances, as tribulation,  
 affliction, or persecution may fall vpon  
 them for the same; they thinke it a  
 matter vnreasonable to be demanded,  
 and themselves very excusable, both  
 before GOD and man, for refusing it.  
 But this excuse is no better then  
 the other going before, of the pretended  
 difficulty: for that it standeth vpon  
 a false ground, as also vpon an vniust  
 illation, made vpon that ground. The  
 ground is this: That a man may liue  
 vertuously, and serue God truly, with-  
 out worldly ease, and without any af-  
 fliction, tribulation, or persecution:  
 Which is false. For that, albeit exter-  
 nall contradictions, and persecutions  
 be more in one time then in another;  
 more in this place than in that; yet can  
 there not be any time or place with-  
 out some, both externall, and inter-  
 nall. Which althought (as I haue shew-  
 ed before) in respect of the manifold  
 helpes and consolations sent from GOD  
 in counterpoize of the same, they  
 seeme not heavy nor vnpleasant vnto  
 the godly: yet are they in themselves  
 both great and waighty, as would ap-  
 peare if they fell vpon the wicked and  
 impatient. Secondly, the illation made  
 Na vpon

Four points  
so bee hand-  
led in this  
Chapter.

vpon this ground, is vniust : for, that it alledgeth tribulation, as a sufficient reason to abandon G O D S seruice, which G O D himselfe hath ordained for a meane to the contrary effect : that is, to draw men thereby vnto his seruice. For better declaracion whereof (the matter being of very great importance) I will handle in this Chapter these foure points. First, whether it be ordinary for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction. Secondly, what are the causes why G O D (so louing vs as he doth) would chuse and appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, what is required at his hands in that state. Which foure points being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to flesh and bloud to be so full of darkenesse and improbability.

Whether all  
good men  
must suffer  
tribulation,  
or no.

Iohn 16.

2 And touching the first, there needeth little proefe : for that Christ himselfe saith to his Disciples, and by them to all other his seruants : *In mundo persecutionem sustinebitis* : In the world you shall sustaine affliction. And in another place ; *In your patience shall you possesse*

*seffe your soules.* That is, by suffering patiently in aduersities: which Saint Paul Luke 11. yet vttereth more plainly when he 2 Tim. 3. saith; *All those that will liue godly in Iesus Christ shall suffer persecution.* If all, then none can be excepted. And to signifie yet further the necessity of this matter, both Paul and Barnabas also did teach (as Saint Luke reporteth) That wee of ne- Acts 14. cessity must enter into the Kingdome of GOD by many tribulations, vsing the word *Oportet*, which signifieth a certaine necessity. And Christ himselfe yet more reuealeth this secret, when he saith to Saint Iohn the Euangelist; That he cha- Apoc. 3. sisteth all those whom he loueth. Which words the Apostle as it were expounding to the Hebrewes, saith; *Flagellat omnem filium quem recipit*: He whippeth Heb. 11. euery child whom he receiueth. And the Apostle vrgeth this matter so farre in that place, as hee affirmeth plainly Verse 8. all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paul holdeth to Timothy; *Sisustinemus, & conregnabimus*: If we suffer 2 Tim. 3. with Christ, we shall raigne with Christ, and no otherwise. Wherein also con- curreth holy David, when he saith; *Multe tribulationes istorum*: The iust



are appointed to many tribulations.

Mat. 10.

2 Tim. 2.

Cap. 2. &c.

Mat. 8.

Iob 7.

Iob 5.

Iob 13.

3 The same might be proued by many other meanes, as by that Christ saith; *Hee came not to bring peace: but the sword into the world.* Also by that Saint Paul saith; *That no man can be crowned except he fight lawfully.* But how can we fight, if we haue no enemy to oppose vs? The same signifieth Christ in the *Apocalyps*, when he repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship whereinto Christ entred with his Disciples, which was tossed and tumbled as if it would haue beene drowned: this (I say) by the ancient Fathers exposition, was a figure of the troubles and affliction that all those should suffer, which doe rowe in the same ship with Christ our Saviour. The same also is proued by that the life of man is called a Warfare upon the earth: and by that he is appointed to labour and trauell while he is here: also by that his life is replenished with many miseries: euen by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed euery man to passe through the paines of death, before he come to ioy: also, by the infinite

finite contradictions, and tribulations both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence, and other miseries of his minde wherewith hee hath continually to make warre, if hee will saue his soule. Without are the world, and the Diuell, which doe neuer cease to assault him, now by faire meanes, and now by foule; now by flattery, and now by threats; now alluring by pleasure and promotion; now terrifying by affliction and persecution: against all which the good Christian hath to resist manfully, or else he leese the crowne of his eternall saluation.

4 The very same also may be shewed by the examples of all the most renowned Saints from the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestly this purpose of God. As we see in *Abel*, persecuted and slaine by his owne brother, as soone as euer hee began to serue God: also in *Abraham*, afflicted diuersly after hee was once chosen of God, and most of all by making him yeeld to the killing of his

*The examples  
of Saints.*

*Gen. 4.*

*Gen. 22.*

Iudic. 8.

Mat. 5. 13.

Luke 13.

Tob 1.

Tob. 3.

Tob. 12.

Heb. 11.

owne deare and onely childe. Of the same cup dranke all his children and posterity that succeeded him in Gods fauour: as *Isaac, Iacob, Ioseph, Moses*, and all the Prophets: Of which Christ himselfe giueth testimony, how their blood was shed most cruelly by the world. The affliction also of *Iob* is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more wonderfull was the affliction of holy *Tobias*, who among other calamities, was stricken blind by the falling downe of Swallowes dung into his eyes: of which the Angell *Raphael* tolde him afterward: *Because thou wert a man acceptable to GOD, it was of necessitie that this temptation should prooue thee.* Behold the necessity of afflictions to good men. I might adde to this the example of *Dauid*, and others: but that the Apostle giueth a generall testimony of all the Saints of the Old Testament, saying; *That some were racked, some reproached, some whipped, some chained, some imprisoned: others were stoned, cut in pieces, tempted and slaine with the sword: some went about in haire-cloth, in skinnes of goates, in great need, pressed and afflicted*

war.



Of the wandering and hiding themselves in wildernesses; in hills, in caves and holes under ground, the world not being worthy of them. Of all which hee pronounceth this comfortable sentence to bee noted of all men; *Non suscipientes redemptionem ut meliorem inuenirent resurrectionem*: That is, GOD would not deliuer them from these afflictions in this life, to the end their resurrection and reward in the life to come, might be more glorious. And this of the Saints of the old Testament.

5 But now in the new Testament founded expressly vpon the Crosse, the matter standeth much more plaine, and that with great reason. For if Luke 24. Christ could not goe into his glory, but by suffering, as the Scripture saith? then by the most reasonable rule of Christ, affirming, that *The seruant hath* Mat. 10. not priuiledge above his master, it must Luke 6. needs follow, that all haue to drinke Mat. 10. of Christs cup, which are appointed to bee partakers of his glory. And for prooffe hereof looke vpon the dearest friends that euer Christ had in this life? and see whether they had part thereof, or no. Of his mother, Simeon prophesied, and told her at the beginning: that the sword of tribulation

N 5

should

Luke 3.

1 Cor. 4.

2 Cor. 4.

6. 11. 12.

A. 110.

Rom. 1.

*Tertul lib.  
de pra script.  
heretic. le-  
rom. lib.  
cont. Iovin.*

Mat. 10.

should passe her heart. Signifying thereby the extreame afflictions that shee felt afterward in the death of her sonne, and other miseries heaped vpon her. Of the Apostles it is euident, that besides all the labours, trauels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intolerable (if wee belecue Saint Paul, recounting the same) besides all this (I say) God would not be satisfied, except he had their blood also: and so we see that he suffered none of them to dye naturally, but onely Saint Iohn: albeit, if wee consider what Iohn also suffered in so long a life as hee liued, being banished by Domitian to Patmos: and at another time thrust into a Tunne of hot oyle at Rome (as Tertulian and Saint Hierom do report) we shall see that his part was no lesse then others in this cup of his master. I might reckon vp here infinite other examples: but it needeth not. For it may suffice that Christ hath given this generall rule in the new Testament: *Hee that taketh not vp his crosse and followeth me, is not worthy of me.* By which is resolved plainly, that there is no saluation now to be had, but onely for them that take vp (that is, do beare willingly) *their*

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their proper crosses, and therewith doe follow their Captaine, walking on with his crosse on his shoulders before them.

6 But here some man will say; If this be so that no man can be saued without a crosse, that is, without affliction and tribulation: how doe all those that live in peaceable times and places, where no persecution is, no trouble, no affliction, no tribulation? To which I answer: first, that if there were any such time or place, the men living therein should be in great danger: according to the saying of the Prophet; *They are* Psal. 92.  
*not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were covered with iniquite and impietie: and their iniquitie proceeded of their farnesse or abundance.* Secondly, I answer; that there is no such time or place so voide of tribulation, but that there is alwayes a crosse to be found for them that will take it vp. For either is there poverty, sicknesse, slander, enmity, iniury, contradiction, or some like affliction offered continually: for that those men neuer want in the world; whereof the Prophet said: *These that doe render euill for good, did detract from me for that I followed goodnesse.* At the least wise, there neuer

*An obiect.  
on answered.*

*Psal. 37. 7*

want



Mat. 7.

Time of  
peace more  
dangerous  
then of per-  
secution.

A parable.

want those domesticall enemies, of which Christ speaketh : I meane, either our kindred and carnall friends, which commonly resist vs, if wee begin once thoroughly to serue God, or else our owne disordinate affections, which are the most perillous enemies of all : for that they make vs warre vpon our owne ground. Againe, there neuer want the temptations of the world, and Deuill: the resisting whereof is much more difficult in time of peace and wealth then in time of externall affliction and persecution : for that these enemies are stronger in flattery then in force : which a godly Father expresseth by this parable : The Sunne and Winde (saith he) agreed on a day to prooue their seuerall strengthes, in taking a cloake from a wayfaring man. And in the forenoone the winde vsed all violence that he could to blow off the said cloake, but the more he blew the more fast held the traoueller his cloake, and gathered it more closely about him. At afternoone the Sunne set forth his pleasant beames, and by little and little so entred into this man, as he caused him to yeeld and put off, not onely his cloake, but also his coat. Whereby is meant (saith this Father) that the allurements

rements of pleasure are more strong  
and harder to be resisted, then the vio-  
lence of persecution. The like is shew-  
ed by the example of *David*, who resist- <sup>2 King. 12.</sup>  
ed easily many assaults of aduersary: but  
yet fel dangerously in time of prosperity.  
Whereby appeareth that vertuous men  
haue no lesse Warre in time of peace,  
then in time of persecution: and that  
there neuer wanteth occasion of bearing  
the crosse, and suffering affliction, to  
him that will accept of the same. And  
this may suffice for this first point to  
proue that euery man must enter into  
Heauen by tribulation, as *Saint Paul*  
saith.

7 Touching the second, why *God* <sup>The cause  
why God  
sendeth af-  
fliction to  
the godly.</sup>  
would haue this matter so: it were suf-  
ficient to answer, that it pleased him  
best so, without seeking any further  
reason of his meaning herein: euen as  
it pleased him \* without all reason in  
our sight, to abase his sonne so much as  
was the iustice of God to be satisfied, which notwithstanding  
no man, but he alone could doe. Whereby it might seeme, that  
although God hath giuen to this our Author, a very good gift  
in perswading to godlinesse of life, for which we haue to esteem  
of him accordingly: yet hath he not giuen him therewithall,  
so full a knowledge of the mystery of our redemption in Christ.  
So it is lesse maruell that he is in matters of controuersie fur-  
ther to seeke, then otherwise by his godly disposition, wee may  
thinke that he should.

to send him hither into this world to suffer and die for vs. Or if we will needs haue a reason hereof, this one might be sufficient for all: that seeing we looke for so great a glory as wee doe, wee should labour a little first for the same, and so bee made somewhat worthy of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towards vs.

8 The first cause then, and the most principall, is to increate thereby our glory in the life to come. For hauing appointed by his eternall wisdom and iustice, that none shall be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combats that hee giueth (together with sufficient grace to ouercome therein) the greater crowne of glory prepareth hee for vs at our resurrection. This cause touching the Apostle in the words alledged of the

Saints

1  
Increase of  
glory.  
2 Tim. 2.  
Apoc. 2.

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Saints of the olde Testament, to wit;  
 that they receiued no deliuerance  
 from their miseries in this world, to the  
 end they might finde a better resurrec- Heb. 11.  
 tion in the world to come. This also  
 meant Christ expressly when he said;  
 Happy are they which suffer persecution,  
 for theirs is the Kingdome Heauen: hap- Mat. 5.  
 pie are you when men speake euill and per-  
 secute you, &c. Reioyce and be glad (I say)  
 for that your reward is great in Heauen.  
 Hitherto also doe appertaine all those  
 promises: Of gaining life by leeing life: Mat. 10.  
 of receiuing an hundred for one, and the Mat. 19.  
 like. Herehence doe proceed all those Mat. 25.  
 large promises to mortification and  
 newnesse of life. In both which are  
 great conflicts against the flesh, world,  
 and our owne sensuality, and cannot  
 be performed but by sufferings, and af-  
 fliction. Finally, Saint Paul declareth  
 this matter fully when he saith; That a lit-  
 tle and short tribulation in this life worketh a  
 weight of glory aboue all measure in the heigh of  
 Heauen.

9 The second cause why God appoin-  
 ted this, is to draw vs thereby from the Hate of the  
 loue of the world his professed enemy: world.  
 as in the next Chapter shall be shewed  
 at large. This cause Saint Paul vttereth  
 in these words; Wee are punished of God,

to the end we should not bee damned with this world. Euen then, as a nurse, that to weane her child from the liking of her milke, doth annoint her teate with Aloes ; or some other such bitter things : so our mercifull Father, that would retire vs from the loue of worldly delights, whereby infinite men doe perish daily vseth to send tribulation : which of all other things hath most force to worke that effect : as we see in the example of the prodigall sonne, who could by no meanes be staied from his pleasures but onely by affliction.

Luke 15.

3  
A medicine  
to cure our  
diseases.

Eccles. 18.

Prou. 19.  
Tob. 12.

Dan. 4.  
2 Mac. 9.  
2 Chro. 33.

10 Thirdly, God vseth tribulation as a most present and Soueraigne medicine to heale vs of many diseases, otherwise almost incurable. As first, of a certaine blindnesse, and carelesse negligence in our state, contracted by wealth and pouerty. In which sense the Scripture saith : *That affliction giueth vnderstanding.* And the wise man affirmeth : *That the rod bringeth wisdom:* as also the sight of Tobie was restored by the bitter gall of a fish, And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses : all which came to see their owne faults by tribulation, which they would neuer haue done in the time of prosperi-  
sy

sic. The like we read of the brethren  
 of Ioseph, who falling into some affliction  
 in Ægypt, presently entred into  
 their owne consciences, and said; *We*  
*suffer these things worthily, for that wee*  
*sinned against our brother.* And as tri-  
 bulation bringeth this light, whereby  
 we see our owne defects: so helpeth it  
 greatly to remooue and cure the same:  
 wherein it may bee well likened vnto  
 the rod of Moses: For as that rod stri-  
 king the hard rockes, brought forth wa-  
 ter, as the Scripture saith: so this rod  
 of affliction falling vpon stony hearted  
 sinners, mollifieth them to contrition,  
 and oftentimes bringeth forth the  
 floods of teares to repentance. In re-  
 spect whereof holy Tobie saith to God; *Tob. 3.*  
*In time of tribulation thou forgiuest sinne.* *Iob 23.* ]  
 And for like effect it is compared also  
 to a file of iron, which taketh away the  
 rust of the soule; also to a purgation,  
 that driueth out corrupt humours: and  
 finally, to a goldsmiths fire, which con-  
 sumeth away the refuse mettals, and fi-  
 neth the gold to his perfection. *I will*  
*try thee by fire to the quicke* (saith God to  
 a sinner, by Esay the Prophet) *and I will*  
*take away all thy Tinne and refuse mettall.*  
 And againe, by Ieremie; *I will melt them,*  
*and try them by fire.* This hee meant of  
 the

Gen. 42.

Exod. 17.

Deut. 8.

Psal. 57.

Tob. 3.

Iob 23.

Pron. 17.

Eccles. 2.



## of tribulation.

## The second part.

Sap. 3.  
Ezech. 13.

the fire of tribulation, whose property is ( according as the Scripture saith ) to purge and fine the soule , as fire purgeth and fineth gold in the furnace. For besides the purging and remouing of greater finnes, by consideration and contrition, ( which tribulation worketh, as hath been shewed ) it purgeth also the rust of infinite euill passions, appetites, and humours in many as the humour of pride, of vaine glory, of sloth, of choler, of delicate nicenesse, and a thousand moe, which prosperity ingendreth in vs. This God declareth by the Prophet Ezechiel, saying, of a rusty soule ; Put her naked upon the hot coales, and let her heate there, untill her brasse bee melted from her, and untill her corruption bee burned out, and her rust consumed. There hath beene much labour and sweat taken about her, and yet ouer much rust is not gone out of her. This also signifieth holy Iob, when hauing said, that GOD instructeth a man by discipline or correction, to the end bee may turne him from the things that bee hath done, and deliver him from pride : which is vnderstood of his sinfull acts : hee addeth a little after, the manner of this purgation, saying ; His flesh being consumed by punishment : let him returne againe to the dayes of his youth.

Ezek. 14.

Iob 33.

Verse 25.

*young.* That is, all his fleshly humors and passions, being now consumed by punishments and tribulations, let him begin to liue againe in such purity of life, as he did at the beginning of his youth, before he had contracted these ill humours and diseases.

II Neither onely is tribulation a <sup>4</sup> *A preseruation* strong medicine to heale sinne, and to *time.* purge away the refuse mettrals in vs of ruste, tinne, iron, lead, and drosse, as *Ezek. 22.* is shewed by *Exechiel* saith: but also a most excellent preseruatue against sinne for the time to come; according as our good King *David* saith; *Thy discipline* *Psal. 119.* *O Lord*) hath corrected mee for euermore. That is, it hath made me wary and watchfull, not to commit sinne againe, according as the Scripture saith in another place; *A grievous infirmity or affliction maketh the soule sober.* For which cause the Prophet *Jeremy* calleth tribulation *Virgam vigilantem*: A watchfull rod. That is, *S. Ierom* expoundeth it, a rod that maketh a man watchfull. The same signifieth God when he said by *O.* the Prophet; *I will hedge in thy way* *Ose 2.* *with thornes*: That is, I will so close thy life on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awry, lest thou tread vpon

vpon a thorne. All which good David e  
 preffeth of himfelfe in thefe words; *King*  
*fore I was humbled and brought low by affliction* *ham*  
*I did sinne and offend thee (O Lord) but af*  
*that time I haue kept thy commandements.* *eanes*

Psal. 119.

5  
*A preventi-*  
*on of punish-*  
*ment.*

Ser. 55. in  
 Cant. 6.

12 Of this also appeareth another the  
 cause, why God afflicteth his elect *umber*  
 this life: and that is, to preuent his *ut th*  
 ftice vpon them, in the world to come, *e, to*  
 Touching which Saint Bernard saith thus *thy be*  
 Oh would to G O D some man would *Comm*  
 now before hand prouied for my hea *ew C*  
 abundance of waters, and to mine eye *OR D*  
 a fountaine of teares; for so happily the *ifest*  
 burning fire should take no hold, when *or bea*  
 running teares had censed before. And *ich t*  
 the reason of this is, (as that holy man *ebias*  
 himfelfe noteth after) for that G O *m, T*  
 hath said by Naum the Prophet; *I ha*  
*afflicted thee once, and I will not afflict thee*  
*again: there shall not come from me a double*  
*tribulation.* *ng D*

N. um. 1.

6  
*To proue*  
*vs.*

Gen. 27.

13 Sixthly, GOD sendeth tribulation *en h*  
 on vpon his seruants, to proue them *ou h*  
 thereby, whether they be faithfull and *d tri*  
 constant or no: that is, to make them *ought*  
 felues and other men see and confesse *ell he*  
 how faithfull or vnfaithfull they are *en*  
 This after a sort was figured when Isaac *othe*  
 would grope and touch his Sonne Iacob *d te*  
 before he would blesse him. And this *thin*  
 the



Scripture expresseth plainely, when  
 speaking of the tribulation laid vpon *Abraham*; It addeth, *Tentauit Deus Abraham*. Gen. 22.  
 God temptred *Abraham*, by these  
 meanes to proue him. And *Moses* said  
 the people of *Israel*; Thou shalt re- Deut. 8.  
 member how thy *GOD* led thee forty yeeres  
 out the desert to afflict thee, and tempt  
 thee, to the end it might appeare what was  
 in thy heart: whether thou wouldest keepe  
 Commandements or no. And againe, Deut. 10.  
 few Chapters after; Your *GOD* and  
*GOD* doth tempt you, to the end it may be  
 manifest whether you loue him or no, with all  
 your hearts, and with all your soules. In  
 which sense also the Scripture saith of  
*Isaias*, after many praises giuen vnto  
 him, That *GOD* left him for a time to be  
 tempted, that the thoughts of his heart might  
 thereby be made manifest. And that this is  
*GODS* fashion towards all good men,  
 King *Dauid* sheweth in the person of all,  
 when he saith; Thou hast proued vs O Lord, Psal. 63.  
 thou hast examined vs by fire, thou hast  
 tribulation vpon our backes, and hast  
 brought men vpon our heads. And yet how  
 well he liked of this matter he signifieth,  
 when hee calleth for more thereof in  
 another place, saying? Try me, O LORD, Psal. 25.  
 and tempt me, burne my reins and heart  
 within me. That is, try me by the way  
 of

of tribulation and persecution; search  
out the secrets of my heart and reines  
let the world see whether I will sticke  
thee in aduersity or no. This said the  
holy Prophet, well knowing that, which  
in another place the holy Ghost vttereth  
that *As the furnace trieth the potters vessels,*  
*tribulation trieth men.* For as the sound  
vessels only doe hold when they come to  
the furnace, and those which are crased  
doe breake in peeces: so in time of tribu-  
lation and persecution, the vertuous  
only stand to it, and the counterfeit be-  
wray themselves: according to the say-  
ing of Christ; *In tempore tentationis me-  
diantur:* They depart from me in time of  
temptation.

Eccles. 9.

Luke 8.

7  
To make  
men run to  
God.

Ecc. 11.

14 The seventh reason, why God  
laicth tribulation vpon the vertuous  
is thereby to make them run vnto him  
for aid and helpe; euen as the mother  
to make her childe more to loue her  
and to runne vnto her, procureth the  
same to be made afraid and terrified by  
others. This God expresth plainly by  
the Prophet Ose, saying of those that he  
loued; *I will draw them vnto me, in the  
ropes of Adam, in the chaines of loue, and  
will see me vnto them, as though I raised  
yoke vpon their iaw bones.* By the ropes of  
Adam, he meaneth affliction, whereby  
he

drew Adam to know himselfe, as al-  
 so appeareth by that he addeth of the  
 heauy yoake of tribulation, which hee  
 will lay upon the heads and faces of his  
 seruants, as chaines of loue, thereby  
 to draw them vnto him. This chaine  
 had drawne David vnto him when hee  
 said; O Lord, thou art my refuge, from the Psal. 31.  
 tribulation of sinners. Also those where-  
 of Esay saith; They sought thee out O Lord Esay 26.  
 in their affliction. As also those of whom Psal. 15.  
 David said; Infirmities were multiplied vpon  
 them, and after that they made haste to  
 come. And God saith generally of all  
 good men; They will rise betimes in the morn-  
 ing, and come to me in their tribula-  
 tion. Wherefore holy King David, de-  
 siring to doe certaine men good, and to  
 bring them to GOD, saith in one of his  
 Psalmes, Fill their faces (O Lord) with pial. 83.  
 shame and confusion, and then will they  
 come vnto thy name. And this is true (as  
 said) in the elect and chosen seruants  
 of God: but in the reprobate this rope  
 draweth not, this yoake holdeth not,  
 neither doth this chaine of loue winne  
 them vnto God. Whereof God him-  
 selfe complaineth, saying; In vaine haue  
 I stricken your children, for they haue not  
 receiued my discipline. And againe, the  
 Prophet Jeremy saith of them to God;  
 Thou



Thou hast crushed them, and they haue refused  
to receiue thy discipline : they haue hardened  
their faces euen as a rocke, and will not returne  
to thee. Behold, they haue rent their yoke, and  
broken the chaines.

3

To manifest  
Gods power  
and loue  
in deliuering

15 Of this now ensueth an eighth  
reason, why God bringeth his seruants  
into affliction: to wit, thereby to shew  
his power and loue in deliuering them.  
For as in this world a princely mind  
desireth nothing more, then to haue  
occasion whereby to shew his ability  
and good will vnto his deere friend :  
so God, which hath all occasions in his  
owne hand, and passeth all his creatures  
together in greatnesse of loue, and no-  
bility of mind, worketh purposely di-  
uers occasions and opportunities,  
whereby to shew and exercise the same.  
So he brought the three children into  
the burning furance, thereby to shew  
his power and loue in deliuering them.  
So he brought *Daniel* into the Lyons  
den, *Susanna* vnto the point of death,  
*Iob* into extreame misery, *Ioseph* into  
prison, *Tobie* vnto blindeffe ; thereby  
to shew his power and loue in their de-  
liuerance. For this cause also did Christ  
suffer the ship to bee almost drowned,  
before he would awake, and Saint Peter  
to bee almost vnder water before hee  
would

Dan. 3. 6. 13

Iob 12.

Gen. 31.

Tob. 2. 13.

would take him by the hand.

19 And of this one reason many other reasons and most comfortable causes doe appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioy and delight thereof, then if wee had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drouthe; and a calme more pleasant unto passengers after a troublesome tempest: so is our deliuey more sweet after persecution or tribulation: according as the Scripture saith; *Speciosa misericordia Dei in tempore tribulationis*: the mercy of God is beautyfull and pleasant in time of tribulation. This signifieth also Christ when he said; *Your sorrow shall be turned into ioy*, that is, you shall reioyce that euer you were sorrowfull. This had David proued, when he said; *Thy rod (O Lord) and thy staffe haue comforted me*: that is, I take great comfort that euer I was chastised with them. And againe: *According to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrow that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe in another place; *I will exult and reioyce in thy mercy, O Lord.*

9  
The ioy of  
deliurance.

Eccles. 35.

Iohn 16.

Psal. 23.

Psal. 39.

And

Psal. 30.

Iudic. 6.  
34. 15.

Acts 12.

The testi-  
mony for our  
deliuerance.

And wherefore ( good King ) wilt thou reioyce ? it followeth immediately ; For that thou hast respected mine abasement , and hast deliuered my soule from the necessity wherein shee was , and hast not left me in the hands of mineemie . This then is one most gracious meaning of our louing and mercifull Father, in afflicting vs for a time ; to the end our ioy may be the greater after our deliuerance , as no doubt but it was in all those whom I haue named before , deliuered by Gods mercy ; I meane Abraham , Ioseph , Daniel , Sidrach , Misach , and Abednago , Sanna , Iob , Tobias , Peter , and the rest , who tooke more ioy after their deliuerance then if they had neuer been in affliction at all . When Iudith had deliuered Bethulia , and returned thither with Holfernes head : there was more hearty ioy in that City , then euer there would haue been if it had not been in distresse . When Saint Peter was deliuered out of prison by the Angell , there was more ioy for his deliuerance in the Church , then could haue been , if he had neuer been in prison at all .

17 Out of this great ioy resulted another effect of our tribulation , much pleasant to God , and comfortable to our selues : and that is a most hearty



and earnest thankesgiuing to God for  
 our deliuerance: such as the Prophet  
 said, when he said, after his deliue-  
 rance; *I for my part will sing of thy*  
*strength, and will exhort thy mercy betimes*  
*the morning, for that thou hast beene my*  
*shelter, and refuge in the day of my tribu-*  
*tion.* Such hearty thanks and praise  
 and the children of Israel yeeld to God  
 for their deliuerance, when they were  
 passed ouer the red sea in that notable  
 working of theirs, which beginneth; *Can-*  
*amus Domino.* And is registred by Mo-  
 ses in *Exodus*. From like hearty effect  
 come also those songs of *Anna*, *Deborah*,  
 and *Judith*, moued thereunto by the  
 remembrance of their affliction past.

Psal. 58.

And finally, this is one of the chiefest  
 things that God esteemeth and desi-  
 reth at our hands: as he testifieth by  
 the Prophet, saying; *Call upon mee in the*  
*day of tribulation: I will deliuer thee: and*  
*thou shalt honour me.*

Exod. 15.  
 1 Kings 2.  
 Iudg. 5.  
 Iudith 12.

8 Besides all these, God hath yet  
 other reasons of laying persecution  
 on vs: as for example, for that by  
 suffering and perceiuing indeed Gods  
 assistance and consolation therein, wee  
 come to bee so hardy, bold, and con-  
 fident in his seruice, as nothing after-  
 ward can dismay vs: euen as *Moses*,

Psal. 50.

II  
 Emboldening  
 vs in Gods  
 seruice.

## Of tribulation.

## The second part.

Exod. 4.

Plal. 45.

though he were first afraid of the serpent made of his rod, and fled away from it : yet after by Gods commandment he had once taken it by the tail hee feared it no more. This the Prophet *David* expresseth notably, when he saith ; *God hath beene our refuge, a strength, and helper in our great tribulation and therefore we will not feare, if the whole earth should be troubled, and the mountains cast into the midst of the sea : What great confidence can be imagined in this ?*

12  
The exercise  
of all the  
virtues.

Faith.

Hope.

Charity.

Obedience.

19. Againe, by persecution and affliction GOD bringeth his children to the exercise of many of those virtues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example : Faith is exercised in time of tribulation, considering the causes of GODS exercising of vs. and beleeuing most assuredly the promises hee hath made for our deliuerance. Hope is exercised conceiuing and assuring her selfe the reward promised to them that suffer patiently. Charity is exercised considering the loue of Christ suffering for vs, and thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in conforming

ur wils to the will of Christ. *Patience.*  
 bearing quietly. *Humility.* Humility in aba-  
 ing our selues in the fight of God. And  
 likewise all other vertues, belonging  
 to a good Christian, are stirred vp, and  
 stablished in man by tribulation, ac-  
 cording to the saying of Saint Peter; *1 Pet. 5.*  
 GOD shall make perfect, confirme, and esta-  
 blish those which haue suffered a little for his  
 name.

20 Finally, GOD's meaning is, by *To make*  
 laying perlecution and affliction vpon *like vnto*  
 vs, to make vs perfect Christians: that *Christ.*  
 vs, like vnto Christ our Captaine, *blay 58.*  
 whom the Prophet calleth; *Vnum do-*  
*rum, & scientem infirmitatem*: A man  
 of sorrowes, and one that had tasted  
 of all manner of infirmities: thereby  
 to receiue the more glory at his re-  
 turne to Heauen, and to make more  
 glorious all those that will take his  
 part therein. To speake in one word, *Crucified*  
 God would make vs by tribulation cru- *Christians*  
 cified Christians, which is the most ho-  
 norable title that can bee giuen vnto  
 a creature: crucified (I say) and mor-  
 tified to the vanities of this world, to  
 the flesh, and to our owne concupis-  
 cence and carnall desires: but quicke  
 and full of all lively spirit, to vertue,  
 godlinesse, and deuotion. This is the  
 O 3 heavenly



## Of tribulation.

## The second part.

Iob 5.

Mat. 5.

heavenly meaning of our soueraigne Lord and God, in sending vs persecution, tribulation, and affliction, in respect whereof holy Iob doubteth not to say; *Blessed is the man that is afflicted by GOD.* And Christ himselfe yet more expressely; *Happy are they which suffer persecution.* If they are happy and blessed thereby: then are the worldly greatly awrie, which so much abhorre the sufferance thereof: then is GOD but vnthankfully dealt withall by many of his children, who repine at the happines bestowed vpon them: whereas indeede they should accept it with ioy and thanksgiuing. For prooffe and better declaration whereof, I will enter now into the third point of this Chapter, to examine what reasons and causes there be, to induce vs to this ioyfullnesse and contentation of tribulation.

*The third part of this Chapter, why tribulation should be received ioyfully.*

21 And first the reasons laid downe already of Gods mercifull and fatherly meaning in sending vs affliction might bee sufficient for this matter: that is, to comfort and content an Christian man or woman, who taketh delight in Gods holy prouidence towards them. For if God doe send affliction vnto vs, for the increase of

our glory in the life to come: for drawing vs from the infection of the world: for opening our eyes, and curing our diseases: and for preserving our soules from sinne hereafter (as hath beene shewed) who can bee iustly displeased therewith, but such as are enemies vnto their owne good? Wee see that for the obtaining of bodily health wee are content, not onely to admit many bitter and vnpleasant medicines: but also (if neede require) to yeeld willingly some part of our blood to be taken from vs. And how much more should wee doe this, to the end that wee hazard not the eternall health and saluation of our soule? But now further, if this medicine haue so many more commodities besides, as haue beene declared: if it serue here for the punishment of our sinne, due otherwise at another place in farre greater quantity and rigour of iustice: if it make a triall of our estate, and doe draw vs to God; if wee procure Gods loue towards vs: yeeld matter of ioy by our deliuerance: prouoke vs to thankfulness: embolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs like to Christ himselfe, then is there singular great  
 O 4 cause,

AAs 5.

cause, why we should take comfort and consolation therein : for that to come neere and to be like vnto Christ, is the greatest dignity and preeminence in the world. Lastly, if Gods eternall wisdom hath so ordained and appointed that this shall bee the badge and liuery of his Sonne : the high way to Heauen, vnder the standard of his crosse : then ought wee not to refuse this liuery : not to fly this way, but rather with good *Peter* and *Iohn*, to esteeme it a great dignitie to bee made worthy of the most blessed participation thereof. Wee see, that to weare the colours of the Prince, is thought a prerogative among Courtiers in this world : but to weare the robe or crowne it selfe, were too great a dignitie for any inferiour subiect to receiue. Yet Christ our Lord and King is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

22 And now (as I haue said) these reasons might be sufficient to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that



this matter of persecution commeth  
 not by chance or casaultie, or by any  
 generall direction from higher powers :  
 but by the speciall prouidence and  
 peculiar disposition of God : as Christ  
 sheweth at large in Saint Matthews  
 Gospell : that is, this heavenly medi-  
 cine or potion is made vnto vs, by  
 Gods owne hand in particular. Which  
 Christ signifieth, when he saith ; *Shall I*  
*not drinke of the cup which my Father*  
*hath giuing mee* : That is, seeing my Fa-  
 ther hath tempered a potion for mee,  
 shall I not drinke it ? As who would  
 say, it were too much ingratitude. Se-  
 condly, is to bee noted, that the very  
 same hand of God which tempered the  
 cuppe for Christ his owne Sonne,  
 hath done the same also for vs, accor-  
 ding to Christ his saying ; *You shall*  
*drinke of my cup.* That is, of the same  
 cuppe which my Father hath tempered  
 for me. Hereof it followeth : that with  
 what heart and loue God tempered  
 this cuppe vnto his owne Sonne : with  
 the same hee hath tempered it also to  
 vs : that is, altogether for our good,  
 and his glory. Thirdly, is to be no-  
 ted, that this cuppe is tempered with  
 such speciall care (as Christ saith) that  
 what trouble or danger soeuer it seeme

*Speciall con- siderations of comferts in affliction.*  
 Mat. 10.

John 16.

Mat. 10.

Luke 22.  
 Mat. 10.

Psal. 79.

to worke: yet shall not one haire of our head perish by the same. Nay, further is to be noted, that which the Prophet saith; *O LORD, thou shalt giue vs to drinke in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by our heavenly Physitian, as no man shall haue aboute his strength. The dose of Aloes and other bitter ingredients shall be qualified with Manna; and sufficient sweetnesse of heavenly consolation.

*1 Cor. 10.* *GOD is faithfull (saith Saint Paul) and will not suffer you to be tempted above your ability.* This is a singular point of comfort, and ought alwayes to be in our remembrance.

Mat. 18.

32 Besides this, we must consider that the appointing and tempering of this Cup, being now in the hands of Christ our Sauiour, by the full commission granted him from his father: and he hauing learned by his owne sufferings, (as the Apostle notificth) what it is to suffer in flesh and bloud, we may be sure that he will not lay vpon vs more, than we can beare. For, as if a man had a father or brother, a most skilfull Physitian, and should receiue a purgation from them; tempered with their owne hands, he might be sure

Heb. 5.

it would neuer hurt him, what rumbling soeuer it made in his belly for the time: so, and much more may we be assured of the portion of tribulation ministred vs by the hand of Christ: though (as the Apostle saith) it seeme vnto vs vnpleasant for a time. But aboue all other comfortable cogitations, this is the greatest, and most comfortable, to consider that he diuideth this cuppe onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth our portions of his crosse (the richest jewell that he maketh account of) as worldly Princes doe their treasure, vnto none but vnto chosen and picked friends: and amongst them also, not equally to each man, but to euery one a measure, according to the measure of good will, wherewith he loueth him: this is euident by the examples before set downe of his dearest friends, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may bee seene manifestly in the example of Saint Paul: of whom after Christ had said to Ananias; *Vas electionis est mihi*: He is a chosen vessell vnto me; he giueth immediately the reason thereof; *Per I will shew vnto him,*

Heb. 12.

Apoc. 3.  
Heb. 12.

Gods measure of tribulation, giveth according to the measure of his loue.

Acts 9.



him, what great things he must suffer for my name: Loe here: For that hee was a chosen vessell, therefore he must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely Saint Peter knew well how the matter went, and therefore he writeth thus: If you living well doe suffer with patience, this is a grace (or priuiledge) before God. And againe a little after; If you suffer reproch in the name of Christ, you are happy: for that the honor and glory and power of God and of his holy spirit shall rest upon you.

24 Can there be any greater reward promised, or any more excellent dignity, then to bee made partaker of the honor, glory, and power of Christ? Is it maruell now if Christ said; Happy are you when men reuile and persecute you? Is it maruell though he said, Gaudete in illa die, & exultate: Reioyce and triumph yee at that day? Is it maruell though Saint Paul said; I take great pleasure and doe glory in mine infirmities or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for CHRIST? Is it maruell if Peter and Iohn, being reproched and beaten at the Iudgement seate of the Iewes, went away reioycing, that they were esteemed worthy to suffer contumely

1 Pet. 2.

1 Pet. 4.

Mat. 5.

Luke 6.

Cor. 12.

Acts 5.

continually for the name of Iesus? Is it  
maruel though Saint Paul accounted this  
such a high priuiledge giuen to the  
Philippians, when he said; *It is giuen to Philip. 16*  
*you not only to beleue in CHRIST, but also to*  
*suffer for him, and to haue the same combats*  
*which you haue seene in me, and now heare*  
*of me?* All this is no maruell (I say) see-  
ing that suffering with Christ, and bea-  
ring the crosse with Christ, is as great  
preferment in the court of Heauen, as  
it should be in an earthly court for the  
Prince to take off his owne garment,  
and to lay it on the backe of one of his  
seruants.

25 Of this now followeth another  
consequent of singular consolation, in  
time of affliction; and that is, that tri- *Tribulation*  
bulation (especially when grace is also *a signe of*  
giuen, to beare it patiently) is a great *predestination*  
coniecture of predestination to eter- *on.*  
nall life, (for, so much doe all those ar-  
guments before touching insinuate :) as  
also in the contrary part to liue in con-  
tinuall prosperity, is a dreadfull signe  
of euerlasting reprobation. This point  
is marueilously proued by the Apostle  
vnto the Hebrewes, and greatly vrged. *Heb. 12*  
And Christ giueth a plaine significati-  
on in Saint Luke, when he saith; *Happy are* *Luke 6*  
*you that weepe now, for you shall laugh.*

And

## Of tribulation.

## The second part.

And on the other side; Wee unto you that laugh now for you shall weepe: wee unto you rich men, which have your consolation been in this life. And yet more vehement then all this doth the saying of Abraham, to the rich man in hell (or rather Christs words parabollically attribute vnto Abraham) confirme this matter for he saith to the rich man complaining of his torment: Remember child, that thou receinedst good in thy life time. Hee doth not say (as Saint Bernard well noteth) *Recepuisti*, thou tookest them by violence, but *Recepisti*, thou receiuedst them. And yet this now is objected against him as wee see, David handleth this matter in diuer places, but purposely in two of his Psalmes, and that at large, and after long search & much admiration, his conclusion of wicked men prospering aboue other in the world, is this, *Veruntamen* propter

Psal. 37.

And 37.

Psal. 73.

And 18.

B.

\*In this they vary from Saint Jerome, who tran-

slateth according to the Hebrew, *In lubrico possideos*: that is, thou hast them in slippery places. So in this also the old translation followeth not the Hebrew nor Jerome, but the Greeke translation of the seventy Interpreters, sauing that it doth omit *Kake Mala*, and so maketh the sense obscure. But so much as there is in it swarneth from the purity of the Text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly vnderstood, is agreeable to the iustice of God, and standeth by warrant of other places. In Appendice. Tom. 8. Hieron. in ead. Psal.



*dolos posuisti eis, deiecisti eos dum alleuarentur*: Thou hast giuen them prosperitie (O Lord) to deceiue them withall, and thou hast indeed throwne them downe by exalting them: that is, thou hast throwne them downe to the sentence of damnation, in thy seeret and inscrutable determination. Here the comparison of Saint Gregory, taketh place: that as the Oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept vnder daily labour of the yoake: so fareth it with euill and good men. In like manner the tree that beareth no fruit, is neuer beaten (as we see) but onely the fruitfull: and yet the other (as Christ saith) is reserved for the fire. The sicke man that is past all hope of life, is suffered by the Physitian to haue whatsoeuer he lusteth after; but he whose health is not despaired, cannot haue that liberty granted. To conclude, the stones that must serue for the glorious Temple of *Salem* were hewed, beaten, and polished without the Church, at the quarry side: for that no stroke of hammer might be heard within the Temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heauen, where

*Comment*  
in Iob.

Mat. 3. 7.  
Epist. Iude

3 Rings

1 Pet. 2.

Apo. 21.

where there is no beating, no sorrow, no tribulation. Here then must we be polished, hewed, and made fit for that glorious temple, here (I say) in the quarry of this world here must we be fined, here must we feel the blow of the hammer, and be most glad when we heare or feel the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

*Tribulation  
bringeth the  
company of  
God himselfe  
Plal. 60.*

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godly afflicted, founded on these words of God: *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the company of GOD himselfe in affliction and persecution. This is a singular motiue (saith Saint Bernard) to stirre men vp withall to embrace tribulation, seeing in this world for good company men aduenture to doe any thing. *Ioseph* was carried captiue into Egypt, and God went downe with him (as the Scripture saith) yea more then that, he went into the dungeon, and was in chaines with him. *Sidrach, Misac, and Abednago* were cast into a burning furnace, and presently there was a fourth came to beare them company, of whom *Nebuchadnezzar* laid thus; Did we not

*Gen. 37.*

*Gen. 37.*

put

But three men only bound into the fire?  
 And his seruants answered: Yea verily;  
 But behold (saith he) I see foure men  
 vnbound walking in the midst of the fire: and the shape of the fourth is like  
 the Sonne of GOD. Christ restored as  
 he passed by, a certaine begger vnto his  
 sight, which had beene blind from his  
 nativity. For which thing the man be-  
 ing called in question, and speaking  
 somewhat in the praise of Christ, for  
 the benefit receiued, he was cast out of  
 the Synagogue by the *Pharises*. Where-  
 of Christ hearing, sought him out pre-  
 sently, and comforting his heart bestow-  
 ed vpon him the light of minde, much  
 more of importance then that of the  
 body giuen him before. By this and like  
 examples it appeareth, that a man is  
 no sooner in affliction and tribulation  
 for iustice sake, but straight way Christ  
 is at hand to beare him company: and  
 if his eyes might be opened as the eyes  
 of *Elizeus* his Disciple was, to see his  
 companions, the troupes of Angels (I  
 meane) which attend vpon their Lord  
 in this his visitation: no doubt but his  
 heart would greatly be comforted there-  
 with.

Note this  
example

2 King. 26.

17 But that which the eye cannot  
 see, the soule feeleth: that is, shee fee-  
 leth



The assistance of  
Gods grace  
in tribulations.

leth the assistance of Gods grace amidst the depth of all tribulations. This hee hath promised againe and againe : this hee hath sworne : and this hee performeth most faithfull to all those that suffer meekly for his name. This Saint Paul most certainly assured himselfe of, when he said that hee did glory in all his infirmities and tribulations, to the end that Christ his vertue might dwell in him : that is, to the end that CHRIST should assist him more abundantly with his grace ; *Cum enim infirmior, tunc potens sum* : For when I am in most infirmity, then am I most strong, saith he ; that is, the more tribulations and afflictions are laid vpon mee, the stronger is the aid of Christs grace vnto me : and therefore the same Apostle writeth thus of all the Apostles together ; *we suffer tribulation in all things, but yet wee are not distressed : wee are brought into perplexities, but yet wee are not forsaken : wee suffer persecution, but yet wee are not abandoned : wee are flung downe to the ground, and yet wee perish not.* This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that, whatsoever befall vnto them, yet the grace of God will neuer faile to hold them vp, and beare them out therein ; for in this case

2 Cor. 4.

most

most true and certaine is that saying of Saint *Austen*, so often repeated by him in his works; that God neuer forsaketh any man, except he be reiected and first forsaken by man.

Serm. 88. de  
temp. & de  
nas & grat.  
cap. 26.

18 For the last reason of comfort in affliction, I will ioyn two things together, of great force and efficacy to this matter. The first whereof is the expectation of reward; the other is the shortnesse of time, wherein we haue to suffer: both are touched by Saint *Paul* in one sentence when he saith; *That a little and momentary tribulation in this world worketh an eternall weight of glory in the height of Heauen.* By momentary he sheweth the little time we haue to suffer, and by eternall weight of glory, hee expresseth the greatnesse of reward prepared in Heauen for recompence of that suffering. Christ also ioyneth both these comforts together, when he saith; *Behold I come quickly, and my reward is with me.* In that hee promisseth to come quickly, hee signifieth that our tribulation shall not endure long: by that hee bringeth his reward with him, he assureth vs that hee will not come emptie handed, but ready furnished, to recompence our labour thoroughly, And what greater meanes of encouragement could hee vse then this?

1 Cor. 4.

Apoc. 22.

this ? If a man did beare a very heauy burden : yet if he were sure to bee well paid for his labour, and that hee had but a little way to beare the same, hee would straine himselfe greatly, to goe thorough to his wayes end, rather then for sparing so short a labour, to leete so large, and so present a reward. This is our Lords most mercitull dealing, to comfort vs in our affliction, and to animate vs to hold out manfully for a time, though the poze seeme heauy on our shoulders : the comming of our Lord is euen at hand, and the Iudge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in his Kingdome to reape ioy without fainting. And then shall wee proue the saying of holy Saint Paul to bee true, that *The sufferings of this world are not worthy of that glory which shall be reuealed in vs.* And this may bee sufficient for the reasons left vs of comfort in tribulation and affliction.

29 And thus hauing declared the first three points promised in this Chapter, there remaineth onely to say a word or two of the fourth : that is, what we haue to doe for our parts in time of persecution and affliction. And this

James 5.

Mat. 11.

Apoc. 7. 21.

Gal. 6.

Rom. 8.

4  
The fourth  
part of the  
Chapter.

this r  
ly th  
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But  
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this might be dispatched, in saying onely that we haue to comforme our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I will briefly runne ouer the principall points thereof. First, then we haue to aspire to that (if we can) which Christ counsellcth; *Gaudete & exultate*: Reioyce and triumph. Or if we cannot arriue to this perfection: yet to doe as the Apostle willeth; *Omne gaudium existimate, cum in varias tentationes incideritis*: Esteeme it a matter worthy of all ioy, when yee fall into diuers temptations. That is, if we cannot reioyce at it indeed: yet to thinke it a matter in it selfe worthy of reioycement; reprehending our selues, for that we cannot reach vnto it. And if wee cannot come thus high neither (as indeed we ought to doe) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessity haue patience, if you will receiue GODS promise of cuerlasting life.

To reioyce in tribulation, or at least wise to haue patience. Luke 9. James 1.

30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being

To come so God by seruants

Mat. 8.  
Psal. 43.

Mar. 4.

Esay 63.

being with them, but a sleepe) that is, we must goe and awake him: wee must cry vnto him with the Prophet; *Exurge quare obdormis Domine*: O Lord, arise, why dost thou sleepe in our miseries? This wakening of Christ doth please him wonderfully, if it be done with that assured confidence, and of true affectioned children, wherewith Saint Marke describeth the Apostles to haue awakened Christ. For their words were these; *Master, doth it not appertaine vnto you, that wee perishe here?* As who would say, Are not we your Disciples and seruants? Are not you our Lord and Master? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then that you sleepe, and suffer vs to be thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed Esay, when he said; *Attend (Lord) from heauen, looke hither from the holy habitation of thy glory; where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themselves vp now towards me? Thou art our Father: Abraham hath not knowne vs, and Israel hath beene ignorant of vs: thou art our Father (O Lord) turne thy selfe about for thy seruants sake, for lone of the tribe of thine inheri-*

inheritance. Thus, I say, we must call vpon God: thus we must awake him when he seemeth to sleepe in our miseries, with earnest, with deuout, with continual prayer: alwayes hauing in our minde, that most comfortable prayer of Christ, wherein he saith, that if wee would come to our neighbours doore, and knocke at midnight to borrow some bread, when he were in bed with his children, and most loath to rise: yet we perseuering in asking, & beating at the doore still, though he were not our friend, yet would he rise at length, and giue vs our demand, thereby at least to steepe our crying. And how much more will God doe this (saith Christ) who both loueth vs, and tendreth our case most mercifully?

Luk. 11

31 But yet here is one thing to be noted in this matter: and that is, that Christ suffered the ship almost to be couered with waues (as the Evangelist saith) before he would awake, thereby to signifie that the measure of temptations is to be left onely vnto himselfe: it is sufficient for vs to rest vpon the Apostles words; *He is faithfull, and therefore he will not suffer vs to be tempted aboue our strength.* We may not examine, or mistrust his doings, we may not enquire why

An imp  
sant hope.

Mat. 8.

1 Cor. 10.



why doth he this ? Or why suffereth he  
 that ? Or how long will he permit  
 these evils to raigne ? God is a great  
 God in all his doings : and when he  
 sendeth tribulation, he sendeth a great  
 deale together, to the end he may shew  
 his great power in deliuering vs, and  
 recompenceth it after, with a great  
 measure of comfort. His temptation  
 oftentimes doe goe very deepe, there  
 by to try the very hearts and reins  
 of men. Hee went farre with Elias  
 when hee caused him to flie into  
 mountaine, and there most desirous  
 death to say : *They haue killed all thy Pro-*  
*phets (O Lord) and I am left alone, and now*  
*they seeke to kill me also.* Hee went farre  
 with David when he made him cry out  
*Why dost thou turne thy face away from*  
*me, O Lord ? Why dost thou forget my*  
*poverty and tribulation ?* And in another  
 place againe ; *I said with my selfe in the*  
*excesse of my minde, I am cast out from the*  
*face of thine eyes, O Lord.* God went farre  
 with the Apostles when he inforced one  
 of them to write : *Wee will not haue you*  
*ignorant (brethren) of our tribulation in*  
*Asia, wherein we were oppressed aboue a*  
*measure and aboue all strength, in so much*  
*as it looked vs to liue any longer.* But yet  
 aboue all others, he went furthest with his  
 own

9 Xln. 19.

Psal. 30.

2 Cor. 1

owne deere Son, when he constrained  
 him to vtter these pitifull and most la-  
 mentable words vpon the crosse; *My God, Mat. 22. ;*  
*why hast thou forsaken mee? Who Psal. 22.*  
 can now complaine of any prooffe or  
 temptation whatsoeuer laid vpon him,  
 seeing God would goe so far with his  
 owne deere and onely Sonne?

32 Hereof then insueth the third  
 thing necessary vnto vs in tribulation: *Magnanimi- ty with a*  
 which is magnanimitie, grounded vp- *strong faith.*  
 on a strong and inuincible faith of  
 GODS assistance, and of our finall deli-  
 uerance, how long soeuer hee delay the  
 matter, and how terrible soeuer the  
 forme doe seeme for the time. This  
 God requireth at our hands, as may bee  
 seen by the example of the Disciples,  
 who cryed not; *wee perish*, before the  
 waues had couered the ship, as Saint *Mat.*  
*Mat.* writeth: and yet Christ said vnto *Luke 8.*  
 them, *Vbi est fides vestra?* Where is your  
 faith? Saint Peter also was not afeard, vn-  
 till he was almost vnder water, as the  
 same Euangelist recordeth; and yet  
 Christ reprehended him, saying; *Thou*  
*Man of little faith, why didst thou doubt?* *Mat. 14.*  
 What then must wee doe in this case  
 deere brother? Surely we must put on  
 that mighty faith of valiant King Da-  
 uid, who vpon the most assured trust hee

## Of tribulation.

## The second part.

- Psal. 17.** had of Gods assistance, said ; *In Deo meo transgrediar murum* : In the helpe of my GOD I will goe thorough the wall. Of which inuincible faith, Sainr Paul was also, when he said ; *Omina possum in eo qui me confortat* : I can doe all things in him that comforteth and strengtheneth mee. Nothing is impossible, nothing is too hard for mee by his assistance. Wee must be (as the Scripture faith) *Quasi leo confidens, absque terrore* : Like a bold and confident Lyon, which is without terrour. That is, we must not bee astonied at any tempest, any tribulation, any aduersitie. We must say with the Prophet Dauid, experienced in these matters ; I will not feare many thousandes of people that should environ or besiege mee together. If I should walke amidst the shadow of death, I will not feare : If whole armies should stand against me, yet my heart should not tremble. My hope is in GOD, and therefore I will not feare what man can doe unto me. GOD is my aider, and I will not feare what flesh can doe unto me : GOD is my helper and protector, and therefore I will despise and contemne mine enemies. And another Prophet in like sense : Behold, GOD is my Saviour, and therefore will I deal confidently, and will not feare. These were the speeches of holy Prophets. of men
- Philip. 4.**
- Prou. 28.**
- Psal. 37.**
- Psal. 31.**
- Psal. 36.**
- Psal. 118.**
- Psal. 55.**
- Esay 12.**



that knew well what they said, and had often tasted of affliction themselves: and therefore could say of their owne experience how infallible Gods assistance is therein.

33 To this supreme courage, magnanimitie, and Christian fortitude, the Scripture exhorteth vs, when it saith; *of the spirit of one that is in authoritie, doe* Eccles. 10.  
*rise against thee: see thou yeeld not from thy place vnto him.* And againe, another Scripture saith: *Striue for iustice, euen to* Eccle. 4.  
*the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrow thine enemies for thee.* And Christ himselfe yet more effectually recommendeth this matter in these words; *I say vnto you my friends,* Luke 12.  
*be not afraid of them which kill the bodie, and afterward haue nothing else to doe against you.* And Saint Peter addeth further; *Neque conturbemini:* That is, Doe not 1 Pet. 3.  
*only not feare them, but (which is lesse) do not so much as be troubled for all that flesh and bloud can doe against you.*

34 Christ goeth further in the Apocalyps, and vseth marueilous speeches to intice vs to this fortitude: for these are his words; *Hee that hath an eare to* Apoc. 2.  
*heare, let him heare what the spirit saith vnto the Churches: to him that shall conquer,*

quer, I will giue to eat of the tree of life which is in the paradise of my God. The faith the first and the last : he that was dead and now is a liue : I know thy tribulation and thy pouerty, but thou art rich indeede, and art blasphemed by those that say they are true Israelites, and are not, but are rather the Synagogue of Satan. Feare nothing of that which you are to suffer : Behold, the devil will cause some of you to be thrust into prison, to the end you may be tempted : and you shall haue tribulation for \* ten daies.

• Those ten dayes some thinke to haue been the tēgenial persecutions within the first 300 yeeres after Christ.

•

• But others rather thinke that ten doth here signifie many (as in some other places of Scripture) and dayes, as they are broken off

by the nightes that come betwixt, so to signifie such times as should now and then haue times of breathing time : that so the faithfull may be refreshed, and gather strength against a fresh assault ensuing. • Chap. 3.

But be faithfull vnto death, and I will giue thee a Crowne of life. Hee that hath an ear to heare, let him heare what the spirit saith vnto the Churches : Hee that shall overcome shall not be hurt by the second Death. • And he that shall overcome and keepe my word vnto the end ; I will giue vnto him authoritie ouer Nations, euen as I haue receiued from my father : and I will giue him a morning starre : Hee that shall overcome, shall be appavelled in white garments : and I will not blot his name out of the booke of life : but will confesse his name before my Father, and before his Angels.

Behold, I come quickly, hold fast that

left another man receive thy Crowne. He  
that shall conquer, I will make him a pillar in  
the temple of my God, and he shall neuer go forth  
more: and I will write upon him the name of  
my God, and the name of the City of my G O D,  
which is new Ierusalem. He that shall conquer,  
I will giue unto him to sit with me in my throne  
when I haue conquered, and doe sit with my  
father in his Crowne.

35 Hitherto are the words of Christ  
Saint Iohn. And in the end of the same  
booke, after he had described the ioyes  
and glory of Heauen at large, he conclu-  
deth thus? And he that sate on the throne  
said to me: Write these word, for that they  
are most faithfull and true. *Qui vicerit  
habebit hac, & ero illi Deus, & ille erit  
meus filius: timidus autem, & incredulus, &c.  
in ignem erit in stagno ardenti, igne, &  
in cinere, quod est mors secunda:* He that  
shall conquer, shall possesse all the ioyes  
that I haue here spoken of: and I will  
make him my God, and he shall be my sonne.  
But they which shall be farsefull to fight,  
and incredulous of these things that I  
haue laid: their portion shall be in the  
lake burning with fire and brimstone,  
which is the second death.

36 Here now wee see both allurer-  
ments and threats; good and euill; life,  
and death; the ioyes of Heauen, and the

Cap. 20

Eccles. 15.



burning lake, proposed vnto vs. Wee may stretch out our hands vnto which we will. If we fight and conquer (as by Gods grace we may) then are wee to enioy the promises laid downe before. If wee shew our selues either vnbeleuing in these promises, or fearefull to take the fight in hand, being offered vnto vs: then fall wee into the danger of the contrary threats: euen as Saint Iohn affirmeth in another place, that certaine noble men did among the Iewes, who beleueed in Christ, but yet durst not confesse him for feare of persecution.

Iohn 12.

*A firme resolution.*

27 Here then must ensue another vertue in vs, most necessary to all those that are to suffer tribulation and affliction; and that is a strong and firme resolution, to stand and goe through, what opposition or contradiction soeuer we finde in the world, either of fawning flattery, or persecuting cruelty. Thus the Scripture teacheth, crying vnto vs, *Esto firmus in via Domini*: Bee firme and immoveable in the way of the Lord. And againe; *State in fide, viriliter agite*: Stand to your faith, and play you the men. And yet farther, *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firme in thy place.

Eccles. 9.

1 Cor. 16.

Eccles. 12.

And finally, *Confortamini & non dissol.* 2 Chr. 35. 1  
*manus vestre* : Take courage  
 into you, and let not your hands bee  
 dissolued from the worke you haue be-  
 gun.

38 This resolution had the three  
 children, *Sidrach, Misash, and Abedna-*  
*go*, when hauing heard the flattering  
 speech, and infinite threats of cruell *Na-*  
*buchodonosor*, they answered with a quiet  
 spirit: O King, we may not be carefull to answer Dan. 3.  
 you to this long speech of yours.

For behold, our GOD is able (if he will)  
 to deliuer vs from this furnace of fire, which  
 you threaten, and from all that you can doe  
 otherwise against vs. But yet if it should not  
 please him so to doe: yet you must know (for  
 King) that we doe not worship your gods, nor yet  
 adore your golden Idoll, which you haue set  
 up.

39 This resolution had Peter and  
 John, who being so often brought be-  
 fore the Counsell, and both comman-  
 ded, threatened, and beaten, to talke  
 no more of Christ: answered still: Obe- Acts 4. 5.  
*dire oportet Deo magis quam hominibus* :  
 Wee must obey God, rather then men.  
 The same had Saint Paul also, when being  
 requested with teares of the Christians  
 in Cæsarea, that hee would forbear  
 to goe to Ierusalem, for that the

A 521.

Rom. 8.

Which booke is not any part of Canonieall Scripture: neuertheless this example may well be true, for that such constancy is often found in the children of God.

holy Ghost had reuealed to many the troubles which expected him there: he answered; *What meane you to weep thus and to afflikt my heart? I am not onely ready to be in bonds for Christs name in Ierusalem: but also to suffer Death for the same.* And in his Epistle to the Romans he yet further expresseth this resolution of his, when he saith; *What then shall we say to these things? If GOD be with vs, what will be against vs? Who shall separate us from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednesse? Shall perill? Shall persecution? Shall the sword? I am certaine that neither Death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, no height, nor depth, nor any creature else, shall be able to separate vs from the loue of God, which is in Iesus CHRIST our Lord.*

40 Finally, this was the resolution of all the holy Martyrs and Confessors, and other seruants of God: where by they haue withstood the temptation of the Deuill, the allurements of flesh and bloud, and all the persecutions of tyrants, exacting things vnlawfull at their hands. I will alledge one example out of the \* second booke of Machabees, and that before the comming of

Christ



Christ, but yet nigh vnto the same, and therefore no maruell (as the Fathers doe note) though it tooke some heat of Christian seruor and constancy towards martyrdome. This example is wonderfull, for that in mans sight it was but for a \*small matter required at their hands, by the tyrants commandement: that is, onely to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

41 It came to passe, that seuen brethren were apprehended together in those dayes, and brought (with their mother) to the King *Antiochus*, and there compelled with torments of whipping, and other instrumente, to the eating of swines flesh against the Law. At what time one of them (which was the eldest) said; What doest thou seeke? Or what wilt thou learne out of vs, O King? We are ready here rather to die then to breake the ancient lawes of our God. Whereat the King being greatly offended, commanded the frying pannes and pottes of brasse to be made burning hot: which being ready, he caused the first mans tongue to bee cut off, with the tops of his fingers and toes, as also with the

P. 9. skins

\* It was a manifest breach of the Law of God: and of no small matter to them that knew it. 2 Mac. 7. A marvellous constancy of the seven Men Maccabees and their Mother.

skinne of his head; the mother and other brothers looking on, and after that to bee fried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head together with the skinne, they asked him whether hee would yet eate swines flesh or no, before he was put to the rest of his torments? Whereto hee answered, No: and therevpon was (after many torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put forth his tongue, hee held it forth quickly, together with both his hands to be cut off, saying confidently; *I receiued both tongue and hands from Heaven, and now I despise them both for the Law of GOD, for that I hope to receiue them all of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, euery one most constantly protesting his faith, and the ioy he had to dye for Gods cause: there remained onely the youngest, whom *Antiochus* (being ashamed that he could peruert neuer a one of the former) endeououred by all meanes possible to draw from his purpose, by promising and swearing that hee should be a

*Answer by saying.*

rich and happy man, and one of his chiefe friends, if hee would yeeld. But when the youth was nothing moued therewith, *Antiochus* called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which shee faining to doe, thereby to haue liberty to speake to her sonne, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to dye for his conscience: which speech being ended, the youth cried out with a loud voyce, and vttered this noble sentence worthy to bee remembred; *Quem sustinetis? Non obtempero precepto regis, sed precepto legis*: Whom doe you stay for? I doe not obey the Commandement of the King, but the Commandement of the law of God. Wherevpon both hee and his mother were presently (after many and sundry torments) put to death.

4. This then is the constant and immoueable resolution, which a Christian man should haue in all aduersities of this life. Whereof Saint *Ambrose* saith thus; *Gratia preparandus est animus, ex-ercenda mens, & stabilienda ad constantiam; ut nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere.*

*Lib. 8. Off.*  
38.



cedere. Our mind is to be prepared with grace, to be exercised, and to be so established in constancy, as it may not be troubled with any terrors, broken with any aduersaries, yeeld to any punishments or torments whatsoever.

How a man  
may come  
to any inuincible  
resolu-  
tion.

43 If you aske here how a man may come to this resolution: I answer, that Saint *Ambrose* in the same place, putteth two wayes: the one is, to remember the endlesse and intollerable paines of Hell, if we doe not: and the other is to thinke of the vnspeakeable glory of Heauen, if wee doe it. Whereto I will adde the third, which with a noble heart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towards vs. Wee see that in this world, louing subjects doe glory of nothing more then of their dangers or hurts taken in battell for their Prince, though hee neuer tooke blow for them againe: what then would they doe, if their Prince yad bin afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee made of

and blood as thou art; see what they  
 have suffered before they could enter in-  
 to Heauen: thinke not thy selfe hardly  
 dealt withall, if thou be called to suffer a  
 little also.

44 Saint Paul writeth of all the Apo-  
 stles together, euen vnto this houre we  
 suffer hunger and thirst, and lack of ap-  
 parell: we are beaten with mens fists: we  
 are vagabonds, not hauing where to stay:  
 we labor and work with our owne hands:  
 we are cursed, and we do blesse: we are  
 persecuted, and we take it patiently: we  
 are blasphemed, and we pray for them  
 that blaspheme vs: we are made as it  
 were the very outcasts and purgings of  
 this world, euen vnto this day: that is,  
 though wee bee Apostles, though wee  
 haue wrought so many miracles, and  
 conuerted so many millions of people:  
 yet euen vnto this day are wee thus v-  
 sed. And a little after, describing yet  
 further their liues, he saith; Wee shew  
 our selues as the Ministers of God, in  
 much patience; in tribulations; in ne-  
 cessities; in distresses; in beating;  
 in imprisonments; in seditions; in la-  
 bours; in watches; in fastings; in cha-  
 stity; in longanimitie; in sweetnesse  
 of behauiour. And of himselfe in parti-  
 cular he saith; *In laboribus plurimis, &c.* 2 Cor. 12

1 Cor. 4.

The suffer-  
ings of the  
Apostles

2 Cor. 12

*The particular  
sufferings of S.  
Paul.*

I am the minister of God in many labours, in imprisonment more then the rest, in beatings aboue measure, and oftentimes in death it selfe. Fiuetime haue I beene beaten of the Iewes, and euery time had forty lashes lacking one: three times haue I beene whipped with rods: once I was stoned: threetimes haue I suffered shipwracke: a day and a night was I in the botom of the sea: oftentimes in iournies, in dangers of fouds: in dangers of theecues: in dangers of Iewes; in dangers of Gentiles; in dangers of the citie; in dangers of wildernesse; in dangers of sea; in dangers of false brethren; in labour and travail; in much watching; in hunger and thirst; in much fasting, in cold and lack of clothes: and besides all these external things, the matters that dayly depend vpon me, for my vniuersall care of Churches.

45 By this wee may see now, whether the Apostles taught vs more by word then they shewed by example, about the necessities of suffering in this life. Christ might haue prouided for them if hee would, at leastwise things necessary to their bodies, and not haue suffered them to come into these extremities of lacking clothes to their backs

meat



meate to their mouthes, and the like; He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should bee the first miracle that worldly men would worke, if they had such authority. Christ might haue said to Peter, when hee sent him to take his tribute from out of the fishes mouth: Take so much more as will suffice your necessary expences, as you trauell the country: but he would not, nor yet diminish the great affliction, which I haue shewed before, though hee loued them as deerely, as euer hee loued his owne soule. All which was done, as Saint Peter interpreteth, to giue vs example what to follow: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulation.

Mat. 19.

1 Pet. 2.

46. The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other Saints before them: wherefore wee also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs, and let vs runne by patience vnto

Heb. 11.

A notable  
exhortation  
of the Apo-  
stle.

vnto the battell offered vs, fixing our eyes vpon the Author of our faith, and fullfiller of the same, Iesus; who putting the ioyes of Heauen before his eyes sustained patiently the crosse; contemning the shame and confusion thereof, and therefore now sitteth at the right hand of the seate of God. Thinke vpon him (I say) which sustained such a contradiction against himselfe at the hands of sinners; and be not weary, nor faine in courage. For you haue not yet resisted against sinne vnto bloud: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children; *My sonne, doe not contemne the discipline of the LORD, and bee not weary, when thou art chastened of him.* For whome God loueth he chasteneth, and hee whippeth euery some whom hee receiueth. Perseuere therefore in the correction laid vpon you. God offe-  
 reth himselfe to you as to his children. For what child is there whom the Father correcteth not? If you bee out of correction (whereof all his children are made partakers) then are you bastards and not children. All correction for the present time when it is suffered, seemeth unpleasant and sorrowfull: but yet after it bringeth forth

Proin. 9.  
 Job 5.

Apoc. 3.

most quiet fruit of iustice vnto them  
that are exercised by it. Wherefore  
strengthen vp your weary hand, and  
loosed knees: make way to your feet,  
&c. That is, take courage vnto you, and  
go forward valiantly vnder the crosse  
laid vpon you. This was the exhortati-  
on of this holy Captaine vnto his coun-  
trie-men shouldiers of Iesus Christ, the  
Iewes.

47 Saint *James* the brother of our  
Lord, vseth another exhortation to all  
true Catholikes, not much differing from  
this, in that his Epistle, which he wri-  
teth generally to all, Be you therefore  
patient my brethren (saith hee) vntill  
the comming of the Lord. Behold, the  
husbandman expecteth for a time the  
fruit of the earth, so precious vnto  
him, bearing patiently vntill hee may  
receiue the same in his season: be there-  
fore patient, and comfort your hearts,  
for that the comming of our Lord will  
shortly draw neere. Bee not sad, and  
complaine not one of another. Behold  
the Iudge is euen at the gate. Take the  
Prophets for an example of labour and  
patience, which spake vnto vs in the  
name of God. Behold we aecount them  
blessed which haue suffered. You haue  
heard of the sufferance of *Iob*, and you  
haue

*James*



haue scene the end of the LORD with him: you haue scene (I say) that the Lord is mercifull and full of compassion.

48 I might here aledged many things more out of the Scriptures to this purpose, for that the Scripture is most copious herein: and in very deede, if it should all be melted and powred out, it would yeeld vs nothing else almost but touching the crosse, and patient bearing of tribulation in this life. But must end, for that this Chapter riseth to belong as the other before did: and therefore I will onely for my conclusion set downe the confession, and most excellent exhortation of old *Mattathias* vnto his children, in the time of the cruell persecution of *Antiochus* against the lewes: Now (saith he) is the time that pride is in her strength: now is the time of chastisement towards vs, if euersion and indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the Testament of your Fathers: remember the workes of your ancestors, what they haue done in their generations, and so shall you receiue great glory, and eternall name. Was not *Abraham* found faithfull in time of temptation,

Mac. 2.

with action; and it was imputed vnto him  
 for iustice? *Ioseph* in time of distresse, Gen. 41.  
 kept Gods Commandements, and was  
 made Lord ouer all Egypt. *Phinees* our Num. 25.  
 father, for his zeale towards the law of  
 God, receiued the Testament of an e-  
 uerlasting Priesthood. *Iosue* for that hee  
 fulfilled Gods word, was made a Cap- Iosua 1.  
 taine ouer all Israel. *Caleb* for that hee  
 testified in the Church, receiued an in- Iudg. 14.  
 heritance. *Dauid* for his mercy obtai- 2 King. 23  
 ned the seate of an eternall Kingdome. 4 Kings 1.  
*Elia* for that hee was zealous in the  
 zeale of the law, was taken vp to Hea-  
 uen. *Ananias*, *Asarias*, and *Misael*, Dan. 3.  
 through their beliefe, were deliuered  
 from the flame of fire. *Daniel* for his Dan. 9.  
 simplicitie was deliuered from the  
 mouth of Lyons. And so doe you run  
 ouer, by cogitation, all generations,  
 and you shall see, that all those that  
 hope in God shall not bee vanquished.  
 And doe you not feare the words of a  
 sinfull man: for his glory is nothing  
 else but dung and wormes: to day hee  
 is great and exalted, and to morrow hee  
 shall not be found: for he shall returne  
 vnto his earth againe, and all his fond  
 cogitations shall perish. Wherefore take  
 courage vnto you (my children) and  
 play the men in the law of GOD. For  
 therein

therein shall be your honour and glory.  
Hitherto are the words of *Mattathias*,  
which shall suffice, for the end of this  
Chapter.

CHAP. III.

Of the third impediment that letteth men  
from resolution : which is the loue of the  
world.

**A**S the two impediments remooued  
before, bee indeed great staies to  
many men from the resolution we  
tallke of; so this that now I take in hand  
is not onely of it selfe a strong impe-  
diment, but also a great cause and com-  
mon ground (as it were) to all the o-  
ther impediments that bee. For if a  
man could touch the very pulse of all  
those, who refuse, or neglect, or deferre  
this resolution : he shall finde the foun-  
dation thereof to bee the loue of this  
world, whatsoeuer other excuse they  
pretend besides. The noble men of  
Jewry pretended feare to be the cause,  
why they could not resolue to confesse  
Christ openly : but Saint *Iohn* that felt  
their pulse, vttereth the true cause to  
haue been; For that they loved the glory of  
men more then the glory of God. *Demas* that  
forsooke *S. Paul* in his bands, euen a little  
before his death; pretended another

*Iohn 11.*

cause



cause of his departure to. Theſſalonica:  
 out Saint Paul ſaith it was *Quia dilige-* 2 Tim. 3  
*bat hoc ſeculum* : For that he loued this  
 world : So that this is a generall and  
 vniuerſall impediment, and more indeed  
 diſperſed then outwardly appeareth : for  
 that it bringeth forth diuers other ex-  
 cuſes, thereby to couer her ſelfe in ma-  
 ny men.

2 This may bee confirmed by that Mat. 13  
 moſt excellent parable of Chriſt, recor- Mar. 4.  
 ded by three Euangeliftes, of the three Luke 8  
 ſorts of men which are to be damned,  
 and the three cauſes of their damnati-  
 on : whereof the third and laſt and moſt  
 generall (including as it were both  
 the reſt) is the loue of this world. For  
 the firſt ſort of men are compared to a  
 high way, where all ſeede of life that is  
 ſown, either withereth preſently, or  
 elſe is eaten vp by the birds of the aire :  
 that is (as Chriſt expoundeth it) by the  
 Deuill in careleſſe men, that contemne  
 whatſoeuer is ſaid vnto them : as Infidels  
 and all other obſtinate and contemp-  
 tuous people. The ſecond ſort are com-  
 pared to rockie grounds, in which for  
 lacke of deepe roote, the ſeede conti-  
 nueth not : whereby are ſignified, light  
 and inconstant men that now chop in,  
 and now run out, now are ſeruent, and  
 by

The expoſiti-  
 on of the pa-  
 rable of the  
 ſeede.

by and by key cold againe ; and so in  
time of temptation, they are gone. The  
third sort are compared to a field, where  
the seede groweth vp, but yet there are  
so many thornes on the same, (which  
Christ expoundeth to be the cares, trou-  
bles, and miseries, and deceivable vani-  
ties of this life) as the good corne is  
choked vp and bringeth forth no fruit.  
By which last words our Sauour signi-  
fieth, that wheresoeuer the doctrine of  
Christ groweth vp, and yet bringeth  
not forth due fruit: that is, where eue-  
ry man receiued and imbraced (as it is  
among all Christians) and yet bringeth  
not forth good life : there the cause is  
for that it is choked with the vanities of  
this world.

The impor-  
tance of this  
parable,

3 This is a parable of marueilous  
great importance, as may appeare, both  
for that Christ, after the recitall thereof  
cried out with a loud voice ; *He that hea-  
res to heare, let him heare* ; as also for  
that he expounded it himselfe in secret  
only to his disciples and principally, for  
that before the exposition thereof he  
seth such a solemne preface, saying ;  
*you it is giuen to know the mysteries of the  
Kingdome of Heauen, but to others not : for  
that they seeing doe not see, and hearing  
doe not heare, nor understand.* Whereby Christ  
signifieth

Mat. 13.

signifieth, that the vnderstanding of this  
parable among others, is of singular im-  
portance for conceiuing the true myste-  
ries of the kingdome of heauen: and that  
many are blind, which seeme to see, and  
many deafe, and ignorant, that seeme to  
heare and know: for that they vnderstand  
not well the mysteries of this parable. For  
which cause also, Christ maketh this con-  
fession before he beginneth to expound  
the parable; *Happy are your eies that see, and  
blessed are your eares that heare.* After which  
words he beginneth his exposition, with  
his admonition; *Vos ergo audite parabolam:*  
so you therefore heare and vnderstand  
this parable.

4. And for that this parable doth con-  
taine and touch so much indeed as may  
needeth be said, for remouing of this  
great and dangerous impediment of  
worldly loue, I meane to stay my selfe on-  
ly upon the explanation thereof in this  
place, and will declare the force and  
truth of certaine words here vttered by  
Christ, of the world, and worldly, plea-  
sures: and for some order and methods  
take, I will draw all to these fixe points  
following, First, how and in what sense  
all the world and commodities thereof  
are vanities, and of no value (as Christ  
signifieth) and consequently,  
ought

¶  
Two parts  
of this  
ser.



ought not to be an impediment, to le  
vs from so great a matter, as the King  
dome of Heauen, and the seruing of God  
is. Secondly, how they are not only va  
nities, and trifles in themselves, but al  
so deceptions, as Christ saith: that is  
deceits not performing to vs indeed  
those little trifles which they doe pre  
mise. Thirdly, how they are *Spine*, that  
is, pricking thornes, as Christ saith  
though they seeme to worldly men to  
be most sweet and pleasant. Fourthly  
how they are *arumne*, that is, miserie  
and afflictions, as also Christ word  
are. Fifthly, *Quomodo suffocant*, How they  
strangle or choake vs, as Christs affi  
meth. Sixtly, how we may vse them no  
withstanding without these dangers and  
euils, and to our great comfort, gain  
and preferment.

The first  
part how all  
the world is  
vanity.  
2 Chro. 9.  
The worldly  
Prosperity  
of King Sa  
lomon.

5 And touching the first, I do not see  
how it may be better proued, that  
the pleasures and goodly shewes of the  
world are vanities, as Christ here saith  
then to alledged the testimony of one  
which hath proued them all, that is,  
one that speaketh not of speculation  
but of his owne prooffe and practise: and  
this is King Salomon, of whom the Scrip  
ture reporteth wonderfull matters, touch  
ing his peace, prosperity, riches, and  
glo

story in this world : as that all the  
 Kings of the earth desired to see his  
 face, for his wisdom and renowned  
 felicity : that all the Princes living be-  
 sides, were not like him in wealth : that  
 he had 665. talents of gold (which is an  
 infinite summe) brought him in yeare-  
 ly, besides all other that hee had from  
 the Kings of Arabia and other Princes :  
 that silver was as plentiful with him, as  
 peapes of stones, and not esteemed, for  
 the great store and abundance he had  
 thereof : that his plate and iewels had  
 no end, that his seate of Maiesty, with  
 stooles, Lions to beare it vp, and other  
 furniture was of gold ; passing all other  
 singly seats in the world : that his pre-  
 cious apparell, and armour was infinit ;  
 that hee had all the Kings from the ri-  
 ver of the Philistines vnto Egypt, to  
 tribute him : that he had forty thousand  
 horses in his stables to ride ; and twelue  
 thousand chariots, with horses, and o-  
 ther furniture ready to them, for his  
 use : that hee had two hundred speares  
 of gold borne before him, and six hun-  
 dred Crownes of gold bestowed in e-  
 very speare ; as also three hundred buck-  
 lers, and three hundred Crownes of  
 gold, bestowed in the gilding of euery  
 buckler : that hee spent euery day in

Q

his

3 Kings 4.

30 Cor. 11.

mils &amp;c.

Ch. 60. Cori.

furine :

and euery

Corm u

\* 21 quar-

ters &amp; oddes

3 King. 11.

Eccle. 3.

B\* For 21. I thinke he meant but a 21. for a Corus according to *Iosephus*, is reckoned to bee 738 of our Gallons: which make of our measures eleuen quarters, foure bushels, one pecke. So 300 being taken out of the totall summe, the residue that remaineth doth agree well to this account: for it maketh 1037 quarters, fixe bushels, and two peckes. But of this kinde of measure, the iudgement of the learned, doth vary much, and it would aske a long discourse to bear out the more like opinion, by conference of places and measures together. By the account of *Saint Ierome*, it cometh farre short: that is, but to 232 quarters, fixe bushels, and a half.

his house a thousand, nine hundred, thirty and seuen quarters of meale and flower; thirty Oxen; with an hundred weathers; besides all other fesse; that he had seuen hundred wiues, as *Queenes* and three hundred others, as *Concubines*. All this, and much more doth the Scripture report of *Salomons* worldly wealth, wisdom, riches, and prosperity, which he hauing tasted and vsed to his fill pronounced yet at the last this sentence of it all; *Vanitas vanitatum, et omnia vanitas*. Vanity of vanities, and all is vanity. By vanity of vanities, meaning (as *Saint Ierome* interpreteth) the greatnesse of this vanity, aboue all other vanities that may be deuised.

*Salomon  
saying of  
himselfe.*

6 Neither onely doth *Salomon* affirm this thing, but doth proue it also by examples of himselfe. I haue bene King of *Israel* in *Ierusalem* (saith hee) and my purpose



purposed with my selfe, to seeke out by  
 wisdom all things: and I haue seene,  
 that all vnder the sunne are meere va-  
 nities, and affliction of spirit. I said in  
 my heart, I will goe and abound in de-  
 lights, and in euery pleasure that may  
 be had: and I saw that this was also va-  
 nity. I tooke great works in hand, build-  
 ed houses to my selfe, planted vine-  
 yards, made orchards and gardens, and  
 beset them with all kinde of trees: I  
 made me fish ponds to water my trees:  
 I possessed seruants and handmaidens,  
 and had a great familie, great herds  
 of cattell, aboue any that euer were be-  
 fore me in Ierusalem: I gathered toge-  
 ther gold and siluer, the riches of Kings  
 and Prouinces: I appointed to my selfe  
 singers, both men and women, which  
 are the delights of the children of men:  
 fine cups also to drinke wine withall:  
 and whatsoeuer my eyes did desire, I  
 denied it not vnto them: neither did I  
 let my heart from vsing any pleasure,  
 to delight it selfe in these things  
 which I prepared. And when I turned  
 my selfe to all that my hands had made,  
 and to all the labours wherein I had  
 taken such paines and sweat: I saw in  
 them all vanity, and affliction of the  
 minde.

7 This is the testimony of Salomon vpon his owne prooffe in these matters ; and if hee had spoken it vpon his wisdom onely (being such as it was) wee ought to beleeeue him : but much more, seeing he affirmeth it of his owne experience. But yet if any man be not moued with this, let vs bring yet another witnesse out of the new Testament, and such a one as was priuy to the opinion of Christ herein : that is; Saint Iohn the Euangelist, whose words are these ;  *Doe not loue the world, nor those things that are in the world : If any man loue the world, the loue of GOD the Father is not in him. For that All, which is in the world is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life.* In which words, Saint Iohn besides his threat against such as loue and follow the world, reduceth all the vanities thereof vnto three generall points or branches : that is, to concupiscence of the flesh (wherein hee comprehendeth all carnall pleasures ; ) to concupiscence of the eyes (wherein he containeth all matters of riches ; ) and to pride of life, whereby he signifieth the humor and disease of worldly ambition. These then are three generall and principall vanities of this life, wherein worldly men

doe

1 Iohn.

These generall points of worldly vanities.

doe weary out themselves : ambition, couetousnesse, and carnall pleasures, wherevnto all other vanities are addressed, as to their superiours. And therefore it shall not be amisse to consider of these three in this place.

8 And first to ambition or pride of life belongeth vaine-glory : that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men : and this is as great a vanity (though it bee common to many) as if a man should runne vp and downe the streetes after a feather flying in the ayre, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might weary out himselfe, before hee gat the thing which hee followed, and yet when hee had it, he had gotten but a feather : so a vaine-glorious man may labour a good while, before hee attaine to the praise which hee desireth ; and when he hath it, it is not worth three chips, being but the breath of a few mens mouthes, that altereth vpon euery light occasion, and now maketh him great, now little, now nothing at all. Chirst himselfe may bee an example of this, who was tossed to and fro in the speech of men : some said hee was a Samaritan,

Vaine-glory.

Mat. 27.  
Ioh. 8.



and had a Deuill : other said he was a Prophet : other said he could not bee a Prophet, or of God : for that he kept not the Sabbath day : other asked if hee were not of G O D, how hee could doe so many miracles. So that there was schisme or diuision among them, about this matter, as Saint Iohn affirmeth. Finally, they receiued him into Ierusalem, with triumph of Hosanna, casting their apparell vnder his feete. But the Friday next ensuing, they cryed *Crucifixe* against him, and preferred the life of *Barrabas*, a wicked murtherer, before him.

9 Now my friend, if they dealt thus with Christ, which was a better man then euer thou wilt be ; and did more glorious miracles, then euer thou wilt doe, to purchase thee name and honour with the people : why dost thou so labour, and beate thy selfe about the vanities of vaine glory ? Why dost thou cast thy trauels into the wind of mens monthes ? Why dost thou put thy riches in the lips of mutable men, where euer flatterer may rob thee of them ? Hast thou no better a chest to locke them vp in ? Saint Paul was of another minde, when hee said ; *I esteeme little to be iudged of you, or of the day of*

Iohn 9.

Mat. 21.

Mar. 11.

Mat. 27.

Luke 23.

1 Cor. 4.

man

man : and hee had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the Iudges giue it with him ? If the blind man in the way to Jericho, had depended of the liking and approbation of the goers by, hee had neuer receiued the benefit of his sight, for that they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to bee a wind-mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily : but if the wind slackes hee relenteth presently. So prayse the vaine-glorious man, and yee make him run : if hee feele not the gale blow, hee is out of heart ; he is like the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoever.

Luk. 18.

Dan. 5.

10 The Scripture saith most truly ; As siluer is tried in the fire by blowing to it, so is a man tried in the mouth of him that praiseth. For as siluer, if it be good, taketh no hurt thereby : but if it be euill, it goeth all into fume : so a vaine man by praise and commendation. How many haue wee scene puffed vp with mens praises, and almost put besides themselves,

Prou. 27.

- selues, for ioy thereof : and yet after  
 ward brought downe, with a contrary  
 wind, and driuen full nere to despe-  
 ration by contempt? How many doe we  
 see daily (as the Prophet did in his  
 dayes) commended in their sinnes, and  
 blessed in their wickednesse; How many  
 palpable and intollerable flatteries doe  
 we heare both vsed, and accepted daily  
 and no man crieth with good King Da-  
 uid ; *Away with this oyle and ointment of  
 sinners, let it not come upon my head.* Is not  
 all this vanity? Is it not madnesse, as the  
 Scripture calleth it? The glorious An-  
 gels in Heauen seeke no honour vnto  
 themselves, but all vnto God: and thou  
 poore worme of the earth desirest to  
 bee glorified? The foure and twentie  
 elders in the *Apocalyps* tooke off their  
 Crownes, and cast them at the feete of  
 the Lambe: and thou wouldest pluck  
 foray from the Lambe to thy selfe,  
 thou couldest. O fond creature ! How  
 truly saith the Prophet ; *Homo vanitas  
 simul factus est* ; A man is made like vnto  
 vanity? That is like vnto his own  
 vanity, as light as the very vanities  
 themselves which hee followeth. And  
 yet the Wiseman more expressely ; *Vanitas  
 humana appenditur peccator* ; The  
 sinners is weighed in his vanity. That is



by the vanity, which he followeth, is seene how light and vaine a sinner is.

II The second vanity that belongeth to ambition, is desire of worldly honour, dignity, and promotion. And this is a great matter in the sight of a worldly man : that is a iewell of rare price, and worthy to be bought, euen with any labour, trauell, or perill whatsoeuer. The loue of this, letted the great men that were Christians in Iewry, from confessing of Christ openly. The loue of this letted Pilate from deniuring Iesus, according as in conscience he saw hee was bound. The loue of this letted Agrippa and Festus from making themselves Christians, albeit they esteemed Pauls Doctrine to bee true. The loue of this letteth infinite men daily from imbraeing the meanes of their saluation. But (alas) these men doe not see the vanity hereof. Saint Paul saith not without iust cause ; *Nolite esse pueri sensibus* : Bee you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, then of a rich iewell : and such is the painted dignity of this world : gotten with much labour, maintained with great expences, and lost with intollerable griefe and sorrow.

Worldly honour and promotion.

John 11.

John 15.

Acts 26.

2 Cor 14.

Q5

For

For better conceiuing whereof, ponder a little with thy selfe (gentle Reader) any state of dignity that thou wouldest desire: and thinke how many haue had that before thee. Remember how they mounted vp, and how they descended downe againe: and imagine with thy selfe, which was greater, either the ioy in getting, or the sorrow in leeing it. Where are now all these Emperours, these Kings, these Princes and Prelates which reioyced so much once at their owne aduancement? Where are they now I say? Who talketh or thinketh of them? Are they not forgotten, and cast into their graues long agoe? And doe not men boldly walke ouer their heads now, whose faces might not be looked on without feare in this world? What then haue their dignities done them good?

The vanity  
of worldly  
honour.

It is a wonderfull thing to consider the vanity of this worldly honour. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it followeth him againe: and the onely way to catch it, is to fall downe to the ground vpon it. So we see, that those men which desire honour in this world, are now forgotten: and those

which

which most fled from it, and cast themselves lowest of all men, by humility, are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembered then Saint Paul, and his like which so much despised worldly honour in this life, according to the saying of the Prophet; *Thy friends (O Lord) are too too much honoured*; Most vaine then is the pursue of this worldly honour and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great dangers, both in this life, and in the life to come, according to the saying of Scripture, *Most severe iudgement shall be vsed vpon these that are ouer others; the meane man shall obtaine mercy: but the great and strong shall suffer torments strongly*.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and bloud, a great pearle in the eye of the world: but indeede in it selfe, and in the sight of G O D, a meere trifle and vanity. Which holy Job well vnderstood, when hee wrote these words; *I said vnto myselfe, then*

Worldly  
Nobility.

Job 13



art my father, and unto wormes, you are my mother and sisters. Hee that will behold the gentry of his ancestors, let him looke into their graues, and see whether Iob saith truly, or no. True nobility was neuer begun, but by vertue: and therefore as it is a testimony of vertue to the predeceffors: so is it another of vertue vnto the successors. And he which holdeth the name thereof by descent, without vertue, is a meere monster in respect of his ancestors, for that he breakeeth the limits of the nature of nobility. Of which sort of men, God saith by one Prophet; *They are made abominable, even as the things which they loue: their glory is from their nativity, from the belly, and from their conception.*

14 It is a miserable vanity to goe beg credit of dead men, when as wee deserue none our selues; to seeke vp old titles of honor from our ancestors, we being vtterly vncapable thereof, by our owne base manners and behauiour. Christ cleerely confounded this vanity, when being descended himselfe of the greatest nobility that euer was in the world; and besides that, being also the Soane of God, yet called hee himselfe ordinarily the sonne of man; that is, the sonne of the virgin Mary (for otherwise

Of 7.

Mat. 8.

20, 24, 26.

otherwise he was no sonne of man) John 12.  
 and further then this also called him-  
 selfe a shepheard, which in the world  
 is a name of contempt. He sought not  
 up this and that old title of honour to  
 furnish his stile withall, as our men doe.  
 Neither when he had to make a King  
 first in Israel, did he seeke out the an-  
 cientest bloud : but tooke *Saul* of the  
 best tribe of all Israel : and after him  
*David*, the poorest shepheard of all his  
 brethren. And when hee came into the  
 world, he sought not out the noblest  
 men to make Princes of the earth ; that  
 is, to make Apostles ? but tooke of the  
 poorest and simplest, thereby to con-  
 found (as one of them saith) the foo-  
 lish vanity of this world ; in making  
 so great account of the preheminen-  
 tie of a little flesh and bloud, in this  
 life.  
 15 The fourth vanity that belong-  
 eth to ambition, or pride of life, is  
 worldly wisdom ; whereof the Apo-  
 stle saith ; *The wisdom of this world is folly*  
*with God.* If it be folly : then great vani-  
 ty (no doubt) to delight so in it, as men  
 doe ; It is a strange thing to see, how  
 contrary the iudgements of God are to  
 the iudgements of men, The people of  
 Israel would needs haue a King (as I  
 haue :

Kings 9.

Kings 16.

Mat 4.

Psal. 44.

1 Cor. 1.

*The vanity  
 of worldly  
 wisdom.*

1 Cor. 3.

Kings 2.

1 King. 16

haue said) and they thought G O D would haue giuen them presently some great mighty Prince to rule ouer them: but hee chose out a poore fellow, that sought Asses about the country, After that, when G O D would displace this man againe for his sinne, hee sent *Samuel* to anoint one of *Isay* his Sonnes; and being come to the house, *Isay* brought forth his eldest sonne *Eliab*, a lusty tall fellow, thinking him indeed most fit to gouerne: but G O D answered, *Respect not his countenance nor the tallnesse of personage for I haue reiected him: neither doe I iudge according to the countenance of man.* After that *Isay* brought in his second sonne *Abinadab*, and after him *Samma*, and so the rest, vntill he had shewed him seuen of his sonnes. All which being refused by *Samuel*, they marueiled, and said, there was no more left, but onely a little red headed boy, that kept the sheepe, called *Dauid*: which *Samuel* caused to be sent for: and as soone as hee came in sight, G O D said to *Samuel*, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a King, they imagined presently, according to the worldly wiledome, that he should be some great Prince: and therefore they

refused



refused Christ, that came in Pouerty.  
 James and Iohn being yet but carnall,  
 seeing the Samaritans contemptuously  
 to refuse Christs disciples sent to them,  
 and knowing what Christ was, thought  
 straight-way that hee must in reuenge  
 haue called downe fire from Heauen to  
 consume them: but Christ rebuked  
 them saying: *You know not of what spirit*  
*you are.* The Apostles preaching the  
 crosse, and necessity of suffering, to the  
 wise Gentiles, and Philosophers, were  
 thought presently fooles for their la-  
 bours. Festus the Emperours Lieute-  
 nant, hearing Paul speake so much of  
 abandoning the world, and following  
 Christ, said, he was mad. Finally, this  
 is the fashion of all worldly wise men; to  
 condemne the wisdom of Christ, and  
 of his Saints. For so the holy Scripture  
 reporteth of their owne confession, be-  
 ing now in place of torment; *Not insen-*  
*sati vitam illorum estimabamus insaniam;* We  
 fond men esteemed the liues of Saints as  
 madnesse. Wherefore, this is also great  
 vanity (as I haue said) to make such  
 account of worldly wisdom: which is  
 not onely folly, but also madnesse, by  
 the testimony of the holy Ghost him-  
 selfe.

Lukens-

1 Cor 1. 1

Acts 16.

Sap. 13.

17. Who would not thinke, but that

the

1 Cor. 1.

the wise men of this world were the fittest to be chosen to do CHRIST service in his Church? Yet Saint Paul saith, *Non multi sapientes secundum carnem*

1 Cor. 3.

GOD hath not chosen many wise men according to the flesh. Who would not thinke but that a worldly wise man might easily also make a wise Christian: Yet Saint Paul saith no; except first he become a foole; *Stultus fiat ut fiat sapiens*. If any man seeme wise among you, let him become a foole, to the end he may be made wise. Vaine then and of no account is the wisdom of this world, except it bee subiect to the wisdom of GOD.

The vanity  
of beauty.  
Prou. 31.

Esa. 118.

18 The first vanity belonging to pride of life, is corporall beauty; whereof the wise man saith; *Vaine is beauty, and deceivable is the grace of countenance*. Whereof also King David understood properly, when he said; *Turn away mine eyes (O Lord) that they behold not vanity*. This is a singular great vanity, dangerous and deceitfull; but yet greatly esteemed of the children of men: whose property is; *To loue vanitie*, as the Prophet saith. Beauty is compared by holy men to a painted snake, which is faire without, and full of deadly poison within. If a man did con-

Esa. 4.

fide

Consider what infinite ruines and destruction haue come by ouer light giuing credit thereunto, hee would beware of it. And if hee remembreth what foule drosse lieth vnder a faire skinne; hee would little be in loue therewith, saith one father. God hath imparted certaine sparks of beauty vnto his creatures: thereby to draw vs to the consideration and loue of his owne beauty, whereof the other is but a shadow: euen as a man finding a little issue of water, may seeke out the fountaine thereby; or hapning vpon a small veine of gold, may thereby come to the whole mine it selfe. But we like babes, delight our selues onely with the faire couer of the booke, and neuer doe consider what is written there. In all faire creatures that man doth behold, hee ought to read this, saith one father, that if God could make a peece of earth so faire and louely, with imparting vnto it some little sparke of his beauty: how infinite faire is he him selfe, and how worthy of all loue and admiration? And how happy shall we be, when wee shall come to enioy his beautifull presence, whereof now all creatures doe take their beauty?

*A lesson to  
be read in the  
beauty of all  
creatures.*

19 If wee would exercise our selues  
in



in these manner of cogitations, we might easily keepe our hearts pure and vnspotted before GOD in beholding the beauty of his creature. But for that, wee vse not this passage from the creature to the Creator, but rely only in the externall appearance of deceitfull face, letting goe the bridge of soule cogitation, and setting wilfully on fire our owne concupiscences: hence it is that infinite men doe perishe daily by occasion of this fond vanity.

*The vanity  
of beauty.*

I call it fond, for that euery child may describe the deceit, and vanity thereof. For take the fairest face in the world, wherewith infinite foolish men fall in loue, vpon the sight: and race ouer but with a little scratch; and the matter of loue is gone: let there come but an ague, and all this good beauty is destroyed: let the soule depart but one halfe houre from the body, and this louely face is vgly to look on: let it lye but two daies in the graue, and these which were so hot in loue with it before, will scarce abide to behold it, or come neere it. And if none of these things happen vnto it: yet quickly cometh on old age, which drieleth the skinne, draweth in the eyes, setteth out the teeth, and so disfigureth

the whole visage, as it becommeth  
more contemptible now, then it was  
autifull and alluring before. And  
that then can bee more vanity then  
this? What more madnesse, then either  
to take pride of it, if I see it in my selfe  
to indanger my soule for it, if I see it in  
others?

The sixth vanity belonging to  
this side of life, is the glory of fine appa-  
rell : against which the Wise man saith,  
*nequestis ne glorieris unquam* ? See thou  
neuer take glory in apparell. Of all va-  
nities this is the greatest; which we see  
common among men of this world.  
Adam had neuer fallen, we had ne-  
uer vsed apparell : for that, apparell  
was deuised to couer our shame of na-  
kednesse, and other infirmities contrac-  
ted by that fall. Wherefore, wee that  
take pride and glory in apparell, doe  
as much as if a begger should glory and  
take pride of the old clouts that doe  
couer his sores. Saint Paul laid vnto a  
bishop ; *If we haue wherewithall to couer*  
*ourselues, let vs bee content.* And Christ  
touched deeply the danger of nice ap-  
parell, when hee commended so much  
Saint Iohn Baptist for his austere attire, ad-  
ding for the contradictory; *Qui mollibus*  
*vestiuntur, in domibus regum sunt* : They  
which

The vanity  
of apparell.  
Eccles. 7.

1 Tim. 6.

Mat. 3. 11.  
Luke 7.

which are apparelled in soft and delicate apparell, are in Kings Courts, Kings Courts of this world, but not the Kings Court of Heauen. For what cause in the description of the rich man damned, this is not omitted by CHRIS

Luke 16.

That hee was apparelled in purple silke.

Gen. 3.

21 It is a wonderfull thing to consider the different proceeding of God and the world herein. God was the first that euer made apparell in the world, and he made it for the most noble of all our ancestors, in paradise: and yet he made it but of beasts skins. And St

Heb. 11.

Paul testifieth of the noblest Saints of old Testament, that they were couered onely with goates skins, and with hair of camels. What vanity is it then for us to be so curious in apparell, and to take such pride therein, as we doe? We take and spoile all creatures almost in the world, to couer our backs, and to dorne our bodies withall. From one we take his wool: from another his skin: from another his furre; and from some other, their very excrements, as silke, which is nothing else but the excrements of wormes. Nor content with this, wee come to fishes, and doe take of them certaine pearles to hang ab

The extreame  
vanity and  
curiosity of  
man.



We goe downe into the ground for  
 gold and filuer, and turne vp the sands  
 of the sea for precious stones : and ha-  
 ving borrowed all this of other crea-  
 tures, we iet vp and downe prouoking  
 one another to looke vpon vs : as if all this now  
 were our owne. When the stone shineth  
 on our finger, wee will seeme (for  
 that) thereby to shine. When the filuer  
 like doe glister on our backes, wee  
 seeme big, as if all that beauty came  
 from vs. And so (as the Prophet saith) Psal. 77.  
 They passe ouer our dayes in vanity, and  
 we perceiue not our owne extreame

1. The second generall branch, *Concupis-*  
 which Saint Iohn appointeth vnto the *cence of the*  
 vanity of this life, is concupiscence of *eyes.*  
 eyes. Whereunto the auncient Fa-  
 thers haue referred all vanities of ri-  
 ches and wealth of this world. Of this  
 Saint Paul writeth to Timothy ; *1 Tim. 6.*  
 Give commandment to the rich men of this world,  
 that they be high minded, nor to put hope in the  
 certainty of their riches. The reason of  
 which speech is vttered by the Scrip-  
 ture in another place, when it saith ;  
 Riches shall not profit a man in the day of *Prou. 11.*  
 vengeance : That is, at the day of death and  
 iudgement : which thing the rich men  
 of this world doe confesse themselves,  
 though

## Of the world.

## The second part.

Sap. 5.  
The vanity  
and perill of  
worldly  
riches.

Psal. 75.

Isa. 3.

James 5.

though too late, when they cry ; *Dixit*  
*arum iactantia quid nobis contulit ?* What  
hath the brauery of our riches profited  
vs ? All which euidently declareth the  
great vanity of worldly riches, which  
can doe the possessor no good at all  
when he hath most need of their helpe.  
*Rich men haue slept their sleepe* (saith the  
Prophet) *and haue found nothing in their*  
*hands:* that is, rich men haue passed ouer  
this life, as men doe passe ouer  
sleepe, imagining themselves to haue  
golden mountaines, and treasures: and  
when they awake (at the day of the  
death) they find themselves to haue nothing  
in their hands. In respect whereof,  
the Prophet *Baruch* asketh this ques-  
tion ; *Where are they now which be-  
gathered together gold and siluer, and which made  
end of their scraping together ?* And he  
answered himselfe immediatly ; *Extremi  
nati sunt, & ad inferos descenderunt:* They are  
now rooted out, and are gone downe  
to hell. To like effect saith Saint *James*  
*Now goe to you rich men, weepe and howle  
your miseries, that come upon you: your riches  
are rotten, and your gold and siluer is rusty: the  
rust thereof shall be in testimony against you  
it shall feede on your flesh as fire: you haue  
hoorded up wrath for your selves in the last  
day.*

23 If wealth of this world be not on-  
 so vaine, but also so perillous, as here  
 affirmed: what vanity then is it for  
 men to set their minds vpon it, as they  
 doe? Saint Paul saith of himselfe, that He Philip. 3.  
 esteemed it all but as dung. And hee had  
 great reason surely to say so, seeing in-  
 deed they are but dung: that is, the ve-  
 excrements of the earth, and found  
 only in the most barren places thereof, Iob 28.  
 they can tell which haue seene their  
 mines. What a base matter is this then  
 for a man to tie his loue vnto? G O D Leuit. 18.  
 commanded in the old law, that what-  
 euer did goe with his breast vpon the  
 ground, should be vnto vs in abomina-  
 tion: how much more then a reasona-  
 ble man that hath glewed his heart and  
 soule vnto a peece of earth? *We came in* Cap. 4.  
*into this world, and naked wee must*  
*goe forth againe,* saith Job. The mil-wheele  
 turneth much about, and beatech it  
 selfe from day to day: and yet at the  
 end it is in the same place, as it  
 was in the beginning: so rich men, let  
 them toyle and labour what they can,  
 yet at their death must they bee as  
 poore, as at the first day wherein they  
 were borne. *When the rich man dieth* Iob 27.  
*saith Iob) he shall take nothing with him,*  
*but shall close up his eyes and see nothing:*

Pouerty



Pouerty shall lay hands vpon him, and a tempest shall oppresse him in the night: a burning wind shall take him away, and with a whirle-wind shall snatch him from his place; it shall rustle vpon him, and shall not spare him: it shall bind his hands vpon him, and shall bisse one of him. For that it seeth his place whither he must goe.

24 The Prophet Dauid likewise forewarneth vs of the same in these words. Bee not afraid when thou seest a man made rich, and the glory of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glory descend to the place whither he goeth: he shall passe into the progenies of his ancestors, (that is, he shall goe to the place where they are, who haue liued as he hath done) and world without end he shall see no more light.

25 All this and much more is spoken by the holy Ghost, to signifieth the dangerous vanity of worldly wealth: and the folly of those men who labour much to procure the same with eternall perill of their soules, as the Scripture assureth vs. If so many Physitians as I haue here alledged Scriptures should agree together, that such such meates were venemous and perillous; I thinke few would giue the aduventure to eate them, though otherwise

otherwise in taste they appeared sweet  
 and pleasant. How then cometh it to  
 passe, that so many earnest admoniti-  
 ons of God himselfe, cannot stay vs **Psal. 61.**  
 from the loue of their dangerous vani-  
 tie? *Nolite cor-apponere*, saith God by the  
 prophet: that is, Lay not your heart  
 into the loue of riches. *Qui diligit au-*  
*rum non iustificabitur*, saith the wise man. **Eccles. 31.**  
 Let that loueth gold shall neuer bee iu-  
 stified. I am angry greatly upon rich Na- **Chap. 1.**  
 tars, saith God by *Zachary*. Christ saith;  
*Men dico vobis, quia diues difficile intra-* **Mat. 19.**  
*bit in regnum coelorum*. Truly I say vnto you  
 that a rich man shall hardly get into  
 the Kingdome of Heauen. And againe;  
 be vnto you rich men, for that you haue re- **Luke 6.**  
 ceined your consolation in this life. Finally Saint  
 Paul saith generally of all, and to all; They  
 which will be rich, do fall into temptation, and **1 Tim. 6.**  
 into the snare of the deuill, and into many unprofi-  
 table and hurtfull desires, which drowne men in  
 destruction and perdition.

26 Can any thing in the world bee  
 spoken more effectually to dissuade  
 from the loue of riches, then this? Must  
 we here now the couetous men ei-  
 ther deny G O D, or condemne them-  
 selues in their owne consciences? Let  
 them goe, and excuse themselues by the  
 presence of wife and children, as they

A

are

*The pretence  
of wife and  
children re-  
fused.*

are wont, saying; they meane nothing  
else, but to prouide for their sufficien-  
cie. Doth Christ or Saint Paul admit this  
excusation? Ought we so much to loue  
wife, or children or other kindred, as  
to indanger our soules for the same?  
What comfort may it be to an afflicted  
father in Hell, to remember, that by his  
meanes, his wife and children, doe liue  
wealthily in earth? All this is vanity  
(deere brother) and meere deceit of  
our spirituall enemy. For within one  
moment after we are dead, we shall care  
no more for wife, children, father, mo-  
ther, or brother in this matter, then we  
shall for a meere stranger, and one per-  
my giuen in almes while we liued (for  
Gods sake) shall comfort vs more at that  
day, then thousands of pounds bestow-  
ed vpon our skinne, for the naturall loue  
we beare vnto our owne flesh and bloud  
the which, I would so Christ world-  
men did consider. And then (no doubt)  
they would neuer take such care for  
kindred, as they doe: especially vpon  
their death beds; whence presently  
they are to depart to that place, where  
flesh and bloud holdeth no more priui-  
ledge; no riches haue any power to  
deliuer; but onely such, as were well be-  
stowed in the seruice of GOD, or giuen



to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of worldly vanity is called by Saint *John* concupiscence of the flesh : which containeth all pleasures, and carnall recreations ; as banqueting, laughing, playing, and the like, wherewith our flesh is much delighted in this world. And albeit in this kinde, there is a certaine measure to bee allowed vnto the goldly, for the convenient maintenance of their health, (as also in riches it is not to bee reprehended) yet, that all these worldly solaces are not onely vaine, but also dangerous in that excesse and abundance, as worldly men seeke and vse them, appeareth plainly by the words of CHRIST: *Woe* *John 16.*  
*unto you which now doe laugh, for you shall weepe : woe bee unto you that now lye in fill, and satiety ; for the time shall come when you shall suffer hunger.* And againe in Saint *Johns* Gospell speaking to his Apostles, and by them to all other, he saith ; *You shall weepe and paele : but the world shall reioyce.* Making it a signe distinctiue betweene the good and the bad, that the one shall mourne in this life, and the other reioyce, and make themselves merry.

Of the vanity  
 of world-  
 ly pleasures.

*Iosua 16.*

Iob 21.  
Iob 3.

Iob 2.

Eccles. 2.

Iob 3.

Why good  
men are sad  
in this life.  
1 Cor. 2.  
2 Cor. 7.  
Phil. 2.  
Iob 3.  
John 16.

28 The very same doth Iob confirme, both of the one, and the other sort: for of worldlings hee saith; *That they solace themselves with all kind of musicke, and doe passe over their dayes in pleasure, and in a very moment doe goe downe into hell.* But of the godly he saith in his owne person; *That they sigh before they ate their bread.* And in another place; *That they feare all their works, knowing that GOD spareth not him which offendeth.* The reason whereof the Wise man yet further expresth, saying; *That the workes of good men are in the hands of GOD; and no man knoweth (by outwards things) whether loue or hatred at GODS hand: but all is kept vncertaine for the time to come.* And old Tobias insinuateth yet another cause, when hee saith; *What ioy can I haue or receiue, seeing I sit here in darknesse?* Speaking literally of his corporall blindnesse, but yet leauing it also to be vnderstood of spirituall and internal darkenesse.

29 These are then the causes (beside externall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, then wicked men doe, according to the counsell of Saint Paul; and why also they sigh often and weepe, as Iob and Christ do affirme; for that they remember often the iustice

Rice of God : their owne frailty in sin-  
 ning : the secret iudgement of Gods  
 predestination \* vncertaine to vs : the  
 vale of misery and desolation, wherein  
 they liue here : which made euen the  
 Apostles to groane, as Saint Paul \* laith,  
 though they had lesse cause thereof  
 then we. In respect whereof we are wil-  
 led to passe ouer this life in carefullnesse,  
 watchfulnesse, feare, and trembling : and  
 in respect whereof also; the Wiseman  
 saith : *It is better to goe to the house of sor-  
 row, then to the house of feasting.* Againe;  
*where sadnesse is, there is the heart of wise  
 men : but where mirth is, there is the heart  
 of fooles.* Finally, in respect of this, the  
 Scripture saith ; *Beatus homo qui semper est  
 sollicitus.* Happy is the man which alwaies  
 is fearefull. Which is nothing else, but  
 that which the holy Ghost commandeth  
 euery man by *Micheas* the Prophet, *Sol-  
 licitum ambulare cum Deo* ; To walke  
 carefull and diligent with God : think-  
 ing vpon his commandements : how wee  
 keepe and obserue the same : how wee  
 resist, and mortifie our members vpon  
 earth, and the like. Which cogitations, if  
 they might haue place with vs, would  
 cut off a great deale of those worldly  
 pastimes, wherewith the carelesse sort  
 of sinners are overwhelmed : I meane

B  
 \* Calling  
 and iustifi-  
 ing are ve-  
 ry plaine  
 and infal-  
 lible tokens  
 thereof.

Rom. 8.

30. And  
 so farre is  
 it not vn-  
 certaine  
 vnto the  
 faithfull.

\* Rom. 8.

Ephes. 4.

Mat. 24.

2 Cor. 5.

and 7.

\* Eccl. 7.

Prou. 28.

Mich. 6.



of those good fellowships of eating, drinkings, laughings, singings, disputings, and other such vanities that distract vs most,

Ioh. 16.  
Luke 19.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his nature; as the resurrection of *Lazarus*; vpon Ierusalem; and vpon the crosse. But he is neuer read to haue laught in all his life. Hereof also is our owne natiuity and death a signification; which being both in Gods hands, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part thereof, that is, our life being left in our owne hands (by Gods appointment) we passe it ouer with vaine delights, neuer thinking whence we came, nor whither we goe.

A simili.  
iud.

31 A wise traoueller passing by his Inne, though he see pleasant meate offered him; yet hee forbeareth vpon consideration of the price, and the iourney hee hath to make, and taketh in nothing, but so much as hee knoweth well, how to discharge the next morning at his departure: but a fool layeth hands on euery delicate bait that is presented to his sight, and playeth the Prince for a night or two. But when it cometh to the reckoning, he wishe

wiseth that hee had liued onely with bread and drinke, rather then to bee so troubled as he is for the paiment. The custome of many Churches yet is to fast the euen of euery feast, and then to make merry the next day, that is, vpon the festiuall day it selfe: which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrary, that is, to eat and drinke merrily, first at the Tauern, and after, to let the host bring in his reckoning. They eat, drinke, and laugh: and the host scoreth vp all in the meane space. And when the time commeth that they must pay, man, an heart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this world; *Risus dolor miscebitur, & extrema gaudij luctus occupat*: Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth: the Deuill that plaieth the host in the world, and will serue you with what delight or pleasure you desire, writeth vp all in his booke: and at the day of your departure (that is, at your yeata) will hee bring the whole reckoning, and charge you

## Of the world.

## The second part.

Amos 2.  
Tob. 2.

Apoc. 18.

Psal. 38.

Isay 59.

The ropes of  
vaine-glory.

you with it all : and then shall follow that which God promiseth to worldlings by the Prophet Amos ; *Your mirth shall be turned into mourning and lamentation.* Yea, and more then this, if you be not able to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ in the Apocalyps ; *Quantum in delicijs fuit, tantum date illi tormentum* : Looke how much he hath beene in his delights, so much torment doe you lay on him.

33 Wherefore to conclude this point, and therewithall this first part touching vanities : truely we may say with the Prophet David, of a worldly minded man ; *Vniuersa vanitas omnis homo uiuens.* The life of such men containeth all kind of vanity. That is, vanity in ambition, vanity in riches; vanity in pleasure, vanity in all things which they most esteeme. And therefore I may well end with the words of God, by the Prophet Isay ; *Ve vobis, qui trahitis iniquitatem in funiculis vanitatis* : Woe bee vnto you which doe draw wickednesse in the ropes of vanity. Those ropes are those vanities of vaine-glory, promotion, dignity, nobility, beauty, riches, delights, and other before touched : which alwayes draw with them some iniquity,

and



and sinne, For which cause, *Dauid* saith *Psal. 3.*  
 into God ; *Thou hatest (O Lord) observers*  
*of superfluous vanities.* And lastly for this  
 cause the holy Ghost pronounceth ge- *Psal. 39.*  
 nerally of all men ; *Beatus vir qui non re-*  
*xit in vanitates, & insanias falsas :* Bles-  
 sed is that man, which hath not respected  
 vanities, and the false madnesse of this  
 world.

34 Now come I then to the second  
 part proposed in this Chapter, to shew *How wo l-ly*  
 how this world, with the commodities *vanities*  
 thereof are not onely vanities, but also *are also de-*  
 deceits (as Christ tearmeth them) for *ceits.*  
 that indeed, they performe not vn- *Mat. 13.*  
 to their followers those idle vanities  
 which they doe promise. Wherein the  
 world may bee compared to that wret-  
 ched and yngratefull deceiuer *Laban:* *Gen. 29.*  
 who made poore *Iacob* to serue him se-  
 ven yeeres for faire *Rachel*, and in the  
 end deceiued him with foule *Lea.* What  
 false promises doth the world make  
 daily ? To one it promiseth long life  
 and health : and cutteth him off in the  
 midst of his daies. To another it pro-  
 miseth great wealth and promotion :  
 and after long seruice, performeth no  
 part thereof. To another it promiseth  
 great honour by large expences : But  
 under-hand it casteth him into con-

Ry

temp

tempt be beggery. To another it assureth great advancement by marriage, but yet neuer giueth him ability to come to his desire. Goe you ouer the whole world: behold countries; view prouinces; looke into cities, harken at the doores and windowes of priuate house, of Princes palaces, of secret chambers: and you shall see, and heare nothing but lamentable complaints: one, for that he hath lost: another, for that hee not woones: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

*The false  
promise of  
renowne.*

35 Can there bee a greater deceit (for examples sake) then to promise renowne, and memory, as the world doth to her followers: and yet to forget them as soone as they are dead. Who doth remember now one of forty thousand iolly fellows in this world, Captaines, Souldiers, Counsellers, Dukes, Earles, Princes, Prelates, and Emperours? Kings, and Queenes; Lords, and Ladies? Who remembreth them I say? Who once thinketh or speaketh of them now? Hath not their memory perished with their sound; as the Prophet saith? Did not Iob promise truly, that *Their remembrance should bee as asbestrodewnder foot*? And David that

Phil. 9.  
Iob 13.

Psal. 2.

that They should bee as dust blowne with  
the winde? Diuers men there haue bin  
ere this, that haue binne very meane in  
common account: and yet because  
they haue laboured to be vnkown  
to the world, therefore the rather the  
world both remembreth and honou-  
reth now the memory of them. But  
many a King and Imperour haue stri-  
ued and laboured all their life, to bee  
knowne in the world; and yet are now  
forgotten. So that the world is like  
in this point (as one saith) vnto a co-  
uetous and forgetfull host, who if hee  
see his old ghest come by in beggerly  
estate, all his money being spent, hee  
maketh semblance not to know him.  
And if the ghest maruell thereat, and  
say; that he hath come often that way,  
and spent much money in the house:  
the other answereth, It may be so: for  
there passe this way so many, as wee vse  
not to keepe account thereof. But what  
is the way to make this host to remember  
you (saith this Author;) The way is to  
use him ill as you passe by: beate him well,  
or doe some other notable iniury vnto  
him; and he will remember you as long  
as he liueth: and many times will talke  
of you when you are farre off from  
him.

A compa-  
rison



What the  
deceits of  
the world

A fable  
indeed.

36 Infinite are the deceits and dissimulations of the world. It seemeth goodly, faire, and gorgeous in outward shew: but when it commeth to handling, it is nothing but a feather; when it commeth to fight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoake; when it commeth to opening, it is nothing but an image of plaster-worke, full of old rage and patches within. To know the miseries of the world, you must goe a little out from it. For, as they which walke in a mist, doe not see it so well, as they which stand vpon a hill from it: so faileth it in discerning the world; whose property is, to blind them that come to it, to the end they may not see their owne estate: euen as a Rauens, first of all striketh out the poore sheepes eye; and so bringth to passe, that shee may not see the way to escape from his tyranny.

37 After the world hath once bereft the worldling of his spirituall sight, that he can iudge no longer betweene good and euill; vanity and verity: then it rocketh him asleepe, at ease and pleasure: it bindeth him sweetly; it deceiueth him pleasantly; it tormenteth him in great peace and rest: it hath a proude

proud spirit straight waies, to place him  
 in the pinnacle of greedy ambition, and **Mat. 4**  
 there-hence to shew him all the digni-  
 ties and preferments of the world : it  
 hath twenty false Merchants, to shew  
 him in the darke, the first and former  
 ends of faire and precious clothes. (But  
 hee may not looke into the whole pec-  
 ces, nor carry them to the light.) It hath **3 Min. 22**  
 foure hundred false Prophets to flatter  
 him, as *Achab* had, which must keepe  
 him from the hearing of *Micheas* his  
 counsell, that is, from the remorse of  
 his owne conscience, which telleth him  
 truth : it hath a thousand cunning fi- **Apoc. 17**  
 thers, to lay before him pleasant baits,  
 but all furnished with dangerous hooks  
 within ; it hath infinite strumpets of  
 Babylon, to offer him drinke in golden  
 cups, but all mingled with most deadly  
 poyson : it hath in euery doore an allu-  
 sing label, to intice him into the milke **Iudge 4**  
 of pleasures and delight ; but all haue  
 their hammers and nailes in their  
 hands, to murder him in the braine  
 when he falleth asleepe. It hath in eue-  
 ry corner a flattering *Joab*, to embrace **2 King. 15**  
 with one arme, and kill with the other,  
 A false *Iudas* to giue a kisse, and there-  
 with to betray. Finally, it hath all the **Luke 22**  
 deceits, all the dissimulations, all the  
 flatteries

flatteries, all the treasons that possibly may bee devised. It hateth them that loue it, deceiueth them that trust it; afflicteth them that serue it; reprocheth them that honour it; damnneth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to bee brieft in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the end you shall finde it a rich *Nabal*: who after many benefits receiued from *Dauid*, yet when *Dauid* came to haue need of him, he answered; *Who is Dauid? Or who is the sonne of Isay that I should know him?* Vpon great cause then said the Prophet *Dauid*? *O you children of men, how long will you be so dull hearted? why doe you loue vanity, and seeke after a lye?* Hee calleth the world not a lye, but alie it selfe: for the exceeding great fraud and deceit which it vseth.

1 King. 2.  
Psal. 4.

How pleasures of the world are abornes.  
Horn. 15. in  
Euang.

38 The third name or property that Christ ascribeth vnto the pleasures and riches of the world, is, that they are thornes. of which Saint *Gregory* writeth thus; Who euer would haue beleeued mee, if I had called riches thornes, as Christ here doth, seeing thornes doe pricke, and riches are so pleasant.



pleasant? And yet surely they are  
 thornes, for that with the prickles of  
 their carefull cogitations, they teare  
 and make bloody the minds of world-  
 ly men. By which words this holy fa-  
 ther signifieth, that euen as a mans  
 \* naked body tossed and tumbled a-  
 mong many thornes, cannot be but  
 much rent and torne, and made bloo-  
 dy with the prickles thereof: so a world-  
 ly mans soule beaten with the cares and  
 cogitation of this life, cannot but bee  
 vexed with restles pricking of the same,  
 and wounded also with many tempta-  
 tions of sinne, which doe occure. This  
*Parable Salomon* (in the places before al-  
 luded) signifie, when he doth not only  
 call the riches and pleasures of this  
 world, a *Vanity of vanities*, that is, the  
 greatest vanity of all other vanities:  
 but also *Afflictions of spirit*, giuing vs to  
 vnderstand, that where these vanities  
 are, and the loue of them once ente-  
 red: there is <sup>b</sup> no more peace of G O D,  
 which passeth all vnderstanding, there  
 is no longer rest, or quiet of mind: but  
 warre of desires: vexation of thoughts:  
 tribulation of feares: pricking of cares:  
 inquietnesse of soule: which is indeed  
 a most miserable and pitifull affliction of  
 spirit.

<sup>B</sup> But the  
 words of  
 Christ de-  
 clare that  
 it is ano-  
 ther thing  
 that he did  
 especially  
 respect  
 therein:  
 that is, the  
 choking or  
 destroying  
 of such  
 corne, as  
 was sown  
 among  
 them, and  
 the vntimely  
 extinguish-  
 ing or  
 great hin-  
 dering of al-  
 those that  
 are world-  
 ly minded.  
<sup>a</sup> Eccl. 1.  
<sup>2, 3, 4.</sup>  
<sup>b</sup> Phil. 4.

A compa-  
rison.

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes doe hang thereat, so a worldly man hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beat his braines, when other men sleepe, for the compassing of those trifles wherewith hee is incumbred. Oh how many rich men in the world doe feele to bee true, that I now say? How many ambitious men doe proue it daily, and yet will not deliuer themselves out of the same?

Exod. 8.

40 Of all the plagues sent vnto Ægypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that GOD laieth vpon worldlings, this is not the least, to bee tormented with the cares of that which they esteeme their greatest felicity, and cannot beat them off, by any meanes they can deuise. They rush vpon them in the morning, as soone as they awake: they accompany them in the day: they forsake them

them not at night : they follow them  
 to bed ; they let them from their sleepe ;  
 they afflict them in their dreames ; and  
 finally, they are like to those impor-  
 tune and vnmmercifull tyrants, which  
 God threateneth to wicked men by Iere-  
 my the Prophet : *Qui nocte ac die non dabunt*  
*requiem* : Which shall giue them no rest  
 either by day or night : and the cause  
 thereof, which GOD alledgeth in the  
 same Chater, is ; *Qua abstuli pacem me-*  
*am à populo isto (dicit Dominus) misericordiam,*  
*et miserationes* : For that I haue taken away  
 my peace from this kinde of people (saith  
 GOD) I haue taken away my mercy  
 and commiseration : a very heauy sen-  
 tence to all them that lie vnder the yoke  
 and bondage of these miserable vani-  
 ties.

41 But yet the Prophet *Esay* hath a  
 much more terrible description of  
 these mens estate ; They put their trust in  
 things of nothing, and doe talke vanities : *Esay 59*  
 they conceiue labour, and bring forth ini-  
 quity : they breake the egges of Serpents,  
 and weaue the webs of spiders : hee that shall  
 eate their egges shall die : and that which is  
 hatched thence, shall be a cockatrice : their  
 webs shall not make cloth to couer them : for  
 that, their works are unprofitable : and the  
 worke of iniquity is in their hand. These  
 are



The ex-  
plication of  
the words  
of Esay.

are the words of Esay, declaring vnto vs by most significant similitudes how dangerous thornes the riches and pleasures of the world are. And first he saith, *They put their hope in things of nothing, and doe talke vanity* : to signify that hee meaneth of the vanities, and vaine men in this world : who commonly doe talke of the things which they loue best, and wherein they place their greatest affiance. Secondly, he saith, *They conceive labour and bring forth iniquity*. Alluding herein to the childbirth of women, who first doe conceive in the wombe, and after a great deale of traueile doe bring forth their infant ; so worldly men, after a great time of trauell, and labour in vanities, doe bring forth no other fruit then sinne and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kinde of men ; *Woe bee vnto you which doe draw iniquity in the ropes of vanity*.

42 But yet to expresse this matter more forcible, he useth two other similitudes, saying ; *They breake the eggs of serpents, and doe weaue the webs of spiders*. Signifying by the one the vanity of these worldly cares : and by the other the danger thereof. The spider wee

sake

maketh great paines and labour many  
 laies together to weaue himselfe a web:  
 and in the end, when all is done, com-  
 meth a puffe of winde, or some other  
 little matter, and breaketh all in pee-  
 ces. Euen as he in the Gospell, which  
 had taken great trauell and care, in hea-  
 ring riches together, in plucking downe  
 his old barnes, building vp of new: and  
 when he was come to say to his soule;  
*Now be merry*: that night his soule was Luke 19.  
 taken from him, and all his labour lost.  
 Therefore *Esay* saith in this place; that  
 the webs of these weauers shall not make them  
 cloth to couer them withall: for that their workes  
 are vnprofitable.

43 The other comparison containeth  
 matter of great danger and feare.  
 For as the bird that sitteth vpon the  
 egges of serpents, by breaking and hat-  
 ching them, bringeth forth a peri-  
 cles broode, to her owne destruction:  
 so those that sit a brood vpon these va-  
 nities of the world (saith *Esay*) doe hatch  
 at last their owne destruction. The rea-  
 son whereof is (as he said) *For that the*  
*worke of iniquity is in their hand.* Still  
 harping vpon this string, that a man  
 cannot loue and follow these vanities,  
 or intangle himselfe with their ropes (as  
 this phrase it) but that he must indeede  
 draw

draw on much iniquity therewith : that is, he must mingle much sinne and offence of G O D with the same : which effect of sin, because it killeth the soule, that consenteth vnto it, therefore *Esa* compareth it vnto the brood of Serpents, that killeth the bird which bringeth them forth to the world. And finally, *Mose* vseth the like similitudes, when he saith of vaine and wicked men ; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter, their wine is the gall of dragons, and the poyson of cockatrices incurable*. By which dreadfull and loathsome comparisons, he would giue vs to vnderstand, that the sweete pleasures of this world are indeed deceits, and will prooue themselves one day most bitter and dangerous.

Deut. 2

4  
The fourth  
part, how  
the world  
is misery.

43 The fourth point that wee haue to consider is, how this word, *Aerumina*, that is, misery and calamity, may be verified of the world, and the felicity thereof. Which thing though it may appeare sufficiently by that which hath beene said before : yet will I (for promise sake) discusse a little further in this place, by some particulars. And among many miseries which I might here recount ; the first, and one of the greatest



the breuity and vncertainty of all worldly prosperity. Oh, how great a misery is this vnto a worldly man, that would haue his pleasures constant and perpetuall? *O death how bitter is thy remembrance* (saith the wise man) *vnto a man that hath peace in his riches?* We haue seene many men aduanced, and not endured two moneths in their prosperity: wee haue heard of diuers married in great ioy, and haue not liued sixe dayes in their felicity: we haue read of strange matters in this kind: and wee see with our eyes no few examples daily. What a griefe was it (thinke you) to Alexander the great, that hauing subdured in twelue yeeres the most part of the world, should be then inforced to die when he was most desirous to liue: and when he was to take most ioy, and comfort of his victories? What a sorrow was it to the rich man in the Gospel, to heare vpon the sudden: *Hacce*: Euen this night thou must dye? What a misery will this bee to many worldlings, when it commeth, who now build palaces, purchase lands, heape vp riches, procure dignities, make marriages, ioyne kindreds, as though there were neuer an end of these matters? What a dolefull day will this bee to them

Breuius.

Eccl. 143

1 Mac. 32

Luke 12.

*A compa-  
rison.*

them (I say) when they must forgoe all these things which they doe so much loue? When they must be turned off, as Princes mules are wont to be, at the iournies end: that is, their treasure taken from them, and their gauld backed onely left vnto themselves? For, as we see these mules of Princes goe, all the day long, loaden with treasure, and couered with faire cloathes, but at night shaken off into a sorry stable, much brused and gauld with the carriage of those treasures: so, rich men that passe through this world, loaden with gold and siluer, and doe gauld greatly their soules in carraige thereof, are despoiled of their burthen at the day of death, and are turned off, with their wounded consciences, to the loathsome stable of Hell and damnation,

*Discontent-  
ment.*

45 Another milery ioyned to the prosperity of this world, is the grieuous counterpoize of discontentments, that euery worldly pleasure hath with it. Runne ouer euery pleasure in this life and see what sauce it hath adioyned. Aske them that haue had most profit thereof, whether they remaine contented, or no? The possession of riches accompanied with so many feares, and cares, as hath bene shewed: the ad-  
uancement

ancement of honours is subiect to all  
miserable seruitude that may bee deu-  
ed: \* the pleasure of the flesh, though  
be lawfull and honest, yet it is called  
by Saint Paul, \* *Tribulation of the flesh*:  
if it be with sinne ten thousand times  
more it is enuironed with all kinds of  
miseries.

46 Who can reckon vp the calamities  
of our body? So many diseases, so ma-  
ny infirmities, so many \* mischances,  
so many dangers? Who can tell the pas-  
sions of our mind that doe afflict vs now  
with anger, now with sorrow, now with  
grief, now with fury? Who can recount  
the aduersities, and miseries, that come  
vpon our goods? Who can number the  
wrongs and discontentations, that daily  
issue vpon vs, from our neighbours?  
One calleth vs in law for our goods:  
another pursueth vs for our life; a third  
by slander impugneth our good name:  
one afflicteth vs by hatred, another by

**B**  
\* It selfe is  
not so cal-  
led: but it  
is said, that  
those that  
marry  
should haue  
tribulation  
in the flesh:  
which is  
in respect  
of the cares  
and mole-  
stations  
that com-  
monly  
hang, (espe-  
cially in  
that time  
as the case  
stood with  
them) on

the married estate. \* 1 Cor. 7. verse 3 *Of goods. Of neigh-*  
bours: **B** \* Whereas chance and fortune are vsed of vs in such  
a sense, though the sense and meaning of those that are in-  
structed in the faith bee good, referring all to the providence  
of God: yet seeing that Saint *Austen* long since was sorry,  
that he had so much vsed such words, as appeareth, *Rom. 1. c. 1.*  
that were good that we also should more warily decline such words  
which others haue so prophaneely abused. And better were it a great  
deale to say, that such things are of the hands of God.

enue,



enuy, another by flattery, another by deceit, another by reuenge, another by false witnesse, another by open armes. There are not so many dayes, nor howers in our liues, as there are miseries and contrarieties in the same. And further then this, the euill hath this prerogatiue aboue the good, in our life; that one defect onely ouerwhelmeth and drowneth a great number of good things together: as if a man had all the felicities heaped together, which this world could yeeld, and yet had but one tooth out of tune: all the other pleasures would not make him merry. Hereof you haue a cleere example in *Haman* chiefe Counseller of king *Aguerus*: who for that *Mardocheus* the Jew did not rise to him, when he went by, nor did honour him, as other men did he said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction.

The misery  
of blindnesse

Exod. 10.

47 Adde now to this misery of darknesse and blindnesse, wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darknesse of Egypt, wherein no man could see his neighbour, no man could see his worke, no man could see his way, such is the darknesse where

in worldly men walke : They haue eyes  
 but they see not, saith CHRIST: that is, Mat. 23.  
 though they haue eyes to see the mat-  
 ters of this world, yet they are blind,  
 for that they see not the things they  
 should see indeed. *Children of this world* Luke 16.  
*are wiser in their generation, then the chil-*  
*dren of light.* But that is only in matters  
 of this world, in matters of darknesse  
 not in matters of light, whereof they  
 are no children ; For that the carnall man 1. Cor. 2.  
*understandeth not the things which are of GOD.*  
 Walke ouer the world, and you shall find  
 men as sharpe eyed as Eagles in things  
 of the earth : but the same men as blind  
 as beetles in matters of Heauen. There-  
 of ensue those lamentable effects, that  
 wee see daily of mans lawes so carefully  
 respected, and GODS commandements  
 so contemptuously reiecte : of earthly  
 goods sought for, and heauenly goods  
 not thought vpon : of so much trauell  
 taken for the body, and so little care vsed  
 for the soule. Finally, if you will see in  
 what great blindnesse the world doth  
 lue, remember that Saint Paul comming  
 from a worldling to be a good Christian, Acts 9.  
 had scales taken from his eyes by *Ananias*,  
 which couered his sight before when hee  
 was in his pride, and rust of the  
 world.

*Temptations  
and dangers.*

*Athanasius  
with Atha-  
n.*

*Psal. 10.*

48 Besides all these miseries, there is yet another miserie, greater in some respect then the former: and that is the infinite number of temptations, of snares, of inticements in the world whereby men are drawne to perdition daily: *Athanasius* writeth of *Saint Anthony the Hermite*, that God reuealed vnto him one day the state of the world, and he saw it all hanged full of nets in euery corner, and *Deuils* sitting by, to watch the same. The Prophet *David* signifye the very same thing: that is the infinite multitude of snares in the world, saith; *God shall raine snares vpon sinners.* That is, God shall permit wicked men to fall into snares: which are plentiful in the world, as are the drops of raine, which fall downe from Heauen. Every thing almost is a deadly snare vnto a carnall and loose hearted man. Every sight that hee seeth; euery word that he heareth; euery thought that he conceiueth; his youth, his age, his friends, his enemies, his honour, his dishonour, his grace, his riches, his poverty, his company keeping, his prosperity, his adversity, his meate that he eateth, his apparell that he weaneth: all are snares to draw him to destruction, that is not watchfull.



49 Of this then, and of the blindnesse declared before, doth follow the last, and greatest misery of all which can be in this life: and that is, the facility whereby worldly men do run into sinne. *Facility is sinning.*  
 For truly saith the Scripture; *Miseros facit populos peccatum*: Sinne is the thing that maketh people miserable, and yet, how easily men of the world doe commit sinne, and how little scruple they make of the matter, *Job* signifieth, when talking of such a man, he saith; *Bibit quasi aquam, iniquitatem*; He suppereth vp sin, as were water. That is, with a great facility, custome and ease, passeth he downe by kinde of sinne that is offered him, as a man drinketh water when hee is athirst. He that will not beleue the saying of *Job*, let him proue a little by his owne experience whether the matter be so or no: let him walk out into the streets, behold the doings of men, view their behaviour, consider what is done in shops, Halls, in Consistories, in Iudgement seats, in palaces, and in common meeting places abroad; what lying, what flattery; what deceiuing there is. He shall find, that of all things whereof men take account, nothing is so little accounted of as to sin, he shall see iustice verity wrested, shame lost, and equi-

PROV. 14.

Job 15.

The sinfull  
state of the  
world.

tie despised. He shall see the innocen  
 condemned, the guilty deliuered, the  
 wicked aduanced, the vertuous oppre  
 ssed. He shall see many theeues flourish  
 many vsurers beare great sway, man  
 murderers, undextortioners reueren  
 ced and honoured, many fooles pur  
 authority, and diuers which haue no  
 thing in them but the forme of men, b  
 reason of money to bee placed in gre  
 dignities, for the gouernment of othe  
 He shall heare at euery mans mouth a  
 most vanity, pride, detraction, enuy, d  
 ceit, dissimulation, wantonnesse, diss  
 lution, lying, swearing, periury, and bl  
 pheming. Finally, he shall see the m  
 part of men to gouerne themselues ab  
 lutely, euen as beasts doe, by the moti  
 of their passions, not by law of iustit  
 reason, religion, or vertue,

The fift part  
 of this chap.  
 90.

50 Of this doth insue the fifth part  
 that Christ toucheth in his parable, a  
 which I promised here to handle :  
 wit, that the loue of this world choke  
 vp, and strangleth euery man whom  
 possesseth, from all celestially and spiritu  
 life for that it filleth him with a pla  
 contrary spirit, to the spirit of G O  
 The Apostle saith ; *Si quis spiritum Ch*  
*non habet, hic non est eius* : If any man ha  
 not the spirit of Christ, this fellow

Rom. 8.

longe

ongeth not vnto him. Now, how con-  
 trary the spirit of Christ, and the spirit  
 of the world is, may appeare by the fruits  
 of Christs spirit reckoned vp by Saint  
 Paul vnto the *Galathians*: to wit, *Charity*,  
 which is the roote and mother of all  
 good workes: *Ioy* in seruing God: *Peace*,  
 or tranquillity of minde in the stormes  
 of this world: *Patience* in aduersity:  
*Conzanimity*, in expecting our reward:  
*Longanimity*, in hurting no man: *Benignity*,  
 in sweete behauour: *Gentlenesse*, in oc-  
 casion giuen of anger: *Faithfulnessse*, in  
 performing our promises: *Modesty*,  
 without arrogancy: *Continency*, from  
 all kinde of wickednesse: *Chastity*, in con-  
 seruing a pure mind in a cleane and vn-  
 spotted body. Against these men (saith  
 Saint Paul) there is no law. And in the ve-  
 ry same Chapter hee expresseth the spi-  
 rit of the world by the contrary effects,  
 saying; *The workes of the flesh are manifest*,  
 which are *fornication, uncleannesse, wantonnesse*,  
*chery, idolatry, poisoning, enmities, con-*  
*ventions, emulations, wrath, strife, dissention,*  
*ests, envy, murder, drunkennesse, gluttony,*  
*and the like: of which I foretell you, as I*  
*haue told you before, that those men which doe*  
*such things shall neuer obtaine the Kingdome of*  
*Heauen.*

*Gal. 5.*  
*The effects*  
*of the spirit*  
*of Christ.*

*Gal. 5.*  
*The effects*  
*of the flesh*  
*of the*  
*world.*

52 Here now may euery man iudge



**Of the world.****The second part.**

*The rules  
of S. Paul  
we know our  
spirit.  
Gal. 5.*

*Christ and  
the world  
opposites.*

of the spirit of the world, and the spirit of CHRIST: (and applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. Saint Paul giueth two pretie short rules in the very same place to try the same. The first is ; *They which are of CHRIST haue crucified their flesh, with the vices and concupiscences thereof.* That is, they haue so mortified their owne bodies as they strue against all the vices and sinnes repeated before, and yeeld not to serue the concupiscences or temptations thereof. The second rule is *If wee live in spirit, then let vs walke in spirit.* That is, our walking and behaviour is a signe whether wee bee aliue or dead. For if our walking bee spiritual, such as I haue declared before by those fruits thereof: then doe we liue and haue life in spirit: but if our work be carnall, such as Saint Paul hath now described, then are wee carnall and dead in spirit, neither haue wee any thing to doe with CHRIST, or portion in the Kingdome of Heauen. And for that all the world is full of those carnall workes, and bringeth forth no fruits indeed of Christs spirit, nor permitte them to grow vp or prosper within her, thence it is, that the Scri

ture alwayes putteth Christ, and the world for opposite and open enemies.

52 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And againe in the same Euangelist he saith, that *Neither he, nor any of his are of the world* though they live in the world. And yet further, in his most vehement prayervnto his father : *Pater in ste, mundus te non cognouit* : Iust father the world hath not knowne thee. For which cause Saint Iohn writeth ; *If any man loue the world, the loue of the Father is not in him.* And yet further Saint Iames, that *Whosoever but desireth to be friend of this world, is thereby made an enemy to God.* What will worldly men say to this? Saint Paul affirmeth plainly, that this world is to be damned. And Christ insinuateth the same in Saint Iohns Gospel : but most of all, in that wonderfull fact of his, when praying to his Father for other matters, hee excepteth the world by name? *Non pro mundo rogo,* saith he ; I doe not aske mercy, and pardon for the world, but for those which thou hast giuen me out of the world. Oh what a dreadfull exception is this, made by the Sauior of the world, by the Lamb that taketh away all sins, by him that asked pardon, euen for his tormentors, and crucifiers, to except now the world

Iohn 14.

Iohn 15. 17.

Iohn 17.

Iohn 2.

Iames 4.

1 Cor. 12.

Iohn 12.

Iohn 17.

Iohn 1.

Luke 23.

of the world.

The second part.

by name from his mercy! Oh that worldly men would consider but this one point onely: they would not (I thinke) liue so void of feare as they doe!

Rom. 12.

Tit. 2.

A. 1.

53 Can any man maruell now why Saint Paul crieth so carefully to vs? *Nolite conformari huic seculo*: Conforme not your selues to this world: And againe; *That we should renounce utterly all worldly desire*: Can any man maruell why Saint John which was most priuy, aboue all others, to Christs holy meaning herein, saith to vs in such earnest sort; *Nolite diligere mundum neque ea quæ in mundo sunt?* Doe not loue the world, nor any thing that is in the world? If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great paines (as are before rehearsed) of the enmity of God, and eternall damnation; what shall become of those men that doe not only conforme themselves vnto it, and the vanities thereof, but also doe follow it, seeke after it; rest in it; and doe bestow all their labours, and trauels vpon it?

By Christ  
saith the  
world.  
1. Ioh. 5.

54 If you aske me the cause why Christ so hateth and abhorreth this world, Saint Iohn telleth you; *Quia mundus totus in maligno positus est*: For that all the whole world is set on naughtinesse: for that it hath a spirit contrary to the spirit of Christ.



Christ, as hath beene shewed: for that it teacheth pride, vaine glory, ambition, enuy, reuenge, malice, with pleasures of the flesh, and all kind of vanities: and Christ on the contrary side, humility, meekenesse, pardoning of enemies, abstinence, chastity, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures, for that it persecuteth the good, and aduanceth the euill: for it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ, when he knocketh, and strangeth the heart that once it possesseth,

§ Wherefore to conclude this part, seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of Hell: seeing it is (as one father saith) an Arke of trauell, a schoole of vanities, a seat of deceits, a labyrinth of error: seeing it is nothing else but a barren wilderness, a stony field, a dirty stie, a tempestuous sea: seeing it is a groue full of thornes, a meadow full of Scorpions, a flourishing garden without fruit, a caue full of poisoned and deadly Basilisks: seeing it is finally (as I haue shewed) a fountaine of

Apoc. 17

A description  
of the  
world.

Aug 7.39.

Rom. 22.7  
ad Rom.  
Rom.

miseries, a riuer of teares, a fained fable  
a delectable frensie : seeing (as Sain  
Austin saith) the ioy of this worl  
hath nothing else but false delight, tru  
asperity, certaine sorrow, vncertain  
pleasures, trauellsome labour, feareful  
rest, grievous misery, vaine hope of fe  
licity : seeing it hath nothing in it (as  
Saint Chrysostome saith) but teares  
shame, repentance, reproch, sadnesse  
negligences, labours, terrors, sicknesse  
finne, and death it selfe ; seeing the  
worlds repose is full of anguish, his se  
curity without foundation, his feare  
without cause ; his trauels without  
fruit, his sorrow without profit, his de  
sires without successe, his hope without  
reward, his mirth without continu  
ance, his miseries without remedies  
seeing these and thousand euills more  
are in it, and no one good thing can be  
had from it: who will be deceiued with  
this vizard, or allured with this vanitie  
hereafter ? Who will be staied from the  
noble seruice of God, by the loue of so  
fond a trifle, as is the world ? And this  
to a reasonable man may be sufficient to  
declare the insufficiency of this third im  
pediment.

The last part  
of this chap.  
405.

55 But yet for the fatisfying of my  
promise in the beginning of this Chap

er, I haue to adde a word or two in this place, how we may auoide the danger of this world, and also vse it vnto our gaine and commodity. And for the first, to auoide the dangers, seeing there are so many snares and traps, as hath beene declared: there is no other way but onely to vse the refuge of birds, in auoiding the dangerous snares of fowlers: that is, to mount vp into the aire, and so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the Wiseman: that is, The net is laid in vaine before the eyes of such as haue wings, and can flie. The spyes of Iericho, though many snares were laid for them by their enemies, yet they escaped all, for that they walked by hills, saith the Scripture; wherevnto *Origen* alluding, saith: that there is no way to auoid the dangers of this world, \*but to walke vpon hills, and to imitate *Dauid*, that said; *Leuaui oculos meos ad montes, unde venit auxilium mihi*: I lifted vp mine eyes vnto the hills, whence all mine ayde and assistance came, for auoiding the snares of this world. And then shall wee say with the same *Dauid*; *Anima nostra sicut passer erepta est de laqueo venantium*: Our soule is deliuered as a Sparrow from the snare of the Fowlers. Wee

How we  
may auoid  
the snare of  
the world.

Prov. 1.

Hom. 1. in  
Iosue.

B  
\* Though  
the matter  
be good,  
yet hardly  
doth it  
stand by  
these places.

Psal. 120.  
Psal. 123.

must



must say with Saint Paul ; *Our conuersation is in Heauen.* And then shall we little feare all these deceits, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure her to pitch and come downe by some meanes : so hath hee Deuill no way to inhtangle vs, but to say as hee did to Christ ; *Mitte te deorsum* : Throw thy selfe downe : that is, pitch downe vpon the baites, which I haue laid : eate and deuoure them : enamour thy selfe with them : tie thine appetite vnto them, and the like.

57 Which grosse and open temptation, hee that will auoide, by contemning the allurements of these baites ; by flying ouer them ; by placing his loue and cogitations in the mountaines of heauenly ioyes and eternity : he shall easily escape all dangers and perils. King David was past them all when hee said to God ; *What is there for mee in Heauen, or what doe I desire beside thee vpon earth ? My flesh and my heart hath fainted for desire of thee ? Thou art the God of my heart, and my portion (O Lord) for ever.*

58 Saint Paul also was past ouer these dangers, when he said ; that Now he was crucified to the world, and the world vnto him ; and that he esteemed all the wealth

Mat. 4.

Psal. 72.

Gal. 6.

Phil. 6.

2 Cor. 10.

of this world as meere dung : and that albeit he liued in flesh, yet liued hee not according to the flesh. Which glorious example if wee would follow, in con-temning and despising the vanities of this world, and fixing our minds in the noble riches of Gods kingdome to come : the snares of the Deuill would preuaile nothing at all against vs in this life.

56 Touching the second point, how to vse the riches and commodities of this world to our aduantage, CHRIST had laid downe plainly the meanes : *Facite vobis amicos de Mammona iniquitatis.* Make vnto you friends of the riches of iniquity. The rich Glutton might haue escaped his torments, and haue made himselfe an happy man by helpe of worldly wealth, if he would : and so might many a thousand which now liue, and will goe to Hell for the same. Oh that men would take warning, and be wise, whilest they haue time. Saint Paul faith ; *Deceiue not your selues : looke what a man soweth, and that shall he reape.* What a plentiful harvest then might rich men prouide them selues, if they would : which haue such store of seede, and so much ground of sowed them daily to sow it in. Why do

How to vse  
worldly  
wealth to  
our aduantage.  
Page.

Luke 6.

Luke 16.

Galat. 4. 1  
1 Cor. 9.

Mat. 25.

they not remember that sweet haru-  
 song; Come ye blessed of my father, enter into  
 the Kingdome prepared for you: for I was hungry,  
 and you fed me: I was thirsty, and you gave me  
 to drinke. I was naked, and you apparelled me.  
 Or if they doe not care for this, why do  
 they not feare at least the blacke Sanctus,  
 that must be chanted to them for the con-  
 trary? *Agite nunc diuites, plorate, ululantes in*  
*miserijs vestris que aduenient vobis*: Goe to  
 now you rich men, weepe, and howle  
 in your miseries, that shall come vpon  
 you?

Lukas 5.

Damas. in  
 hist. Barla-  
 am, ch. Iosa-  
 phat cap. 1.  
 of parables.

60 The holy father Iohn Damascene  
 reporteth a parable of Barlaam the He-  
 remite, to our purpose: there was (saith  
 he) a certaine city, or common-wealth  
 which vsed to chuse themselues a King  
 from among the poore sort of the peo-  
 ple, and to aduance him to great ho-  
 nour, wealth, and pleasure for a time:  
 but after a while, when they were wea-  
 ry of him, their fashion was to rise a-  
 gainst him, and to despoile him of all  
 his felicity, yea, the very cloathes of his  
 backe, and so to banish him naked in-  
 to an Iland of a farre country: where  
 bringing nothing with him hee should  
 liue in great misery, and bee put to  
 great slavery for euer. Which parable  
 one King at a certaine time conside-  
 ring,



ring, by good aduice (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity cared not for it) tooke resolute order with himselfe, how to preuent this misery, which was by this meanes : he saued every day great sums of money from his superfluities and idle expences, and so secretly made ouer before hand a great treasure vnto that Iland, wherevnto hee was in danger daily to bee sent. And when the time came that indeed they deposed him from his Kingdome, and turned him away naked, as they had done the other before: hee went to the Iland with ioy and confidence, where his treasure lay, and was receiued therewith exceeding great triumph, and placed presently in greater glory then euer hee was before.

61 This parable drawing somewhat neere to that which CHRIST put of the euill Steward, teacheth vs as much as at this present needs to be said in this point : for the citty or common-wealth is this present world, which aduanceth to auuthority poore men : that is, such as come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe, and

*The application of this parable*

turneth

turneth them naked into their graues, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little fauour, and rather eternall misery. The wise king that preuented this calamity, is he, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in Heauen, against the day of his death, when he must bee banished hence naked, as all the Princes of that Citty were: at which time if their good deedes doe follow them (as God promiseth) then shall they be happy men, and placed in much more glory then euer this world was able to giue them. But if they come without oyle in their lamps: then is there nothing for them to expect; but *Nescio vos*, I know you not. And when they are known: *Ite maledicti in ignem eternum*: Goe you accursed into fire euerlasting.

Luk. 11.

Apoc. 14.  
Mat. 25.

Mat. 25.

## CHAP. IIII.

● *of the fourth impediment: which is too much presuming of the mercy of God.*

**T**Here are a certaine kinde of people in the world, who will not take the paines to thinke of, or to alledge any of the said impediments before:

but

but haue a shorter way for all, and more  
 plausible, as it seemeth to them, and  
 that is, to lay the whole matter vpon  
 the backe of Christ himselfe, and to an-  
 swere whatsoeuer you can say against  
 them with this onely sentence ; *God is*  
*mercifull.* Of these men may Christ com-  
 plaine with the Prophet, saying ; *Supra*  
*horum in eum fabricauerunt peccatores,*  
*prolongauerunt iniquitatem :* Sinners  
 haue built vpon my backe, they haue  
 prolonged their iniquity. By which  
 words we may account our selues char-  
 ged, that prolonging of iniquities, in  
 hope of God mercy, is to builde our  
 sins on his backe. But what followeth ?  
 Will God beare it ? No verily : for the  
 next words ensuing are ; \* *Dominus in-*  
*uis,* *concidet cervices peccatorum :* GOD  
 is iust, he will cut in sunder the neckes  
 of sinners. Here are two cooling cards,  
 for the two warme imaginations before.  
 Meane you (Sir) to prolong your in-  
 quity, for that God is mercifull ; Re-  
 member also that hee is iust, saith  
 the Prophet. Are yet gotten vp vpon  
 the backe of GOD to make your nest  
 of sinne there ? Take heede : for hee  
 will fetch you downe againe, and breake  
 your necke downward, except yee re-  
 pent : for that indeed there is no one  
 thing

Psal. 112.

Building on  
Gods backe.

\* Though  
 it stand not  
 on the na-  
 turall sense  
 of this  
 place, yet  
 is it that in  
 effect which  
 is rebuked.  
 Rom. 6. 2.



thing which may be so iniurious to God as to make him the foundation of our sinfull life, which lost his owne life, for the extinguishing of sinne.

How God is  
both merci-  
full and iust

2 But you will say; and is not God then mercifull? Yes truly (deere brother) hee is most mercifull, and there is neither end, nor measure of his mercy. He is euen mercy it selfe: it is his nature and essence, and hee can no more leaue to be mercifull, that he can leaue to be God. Bet yet (as the Prophet here saith) he is iust also. We must not so remember his mercy, as we forget his iustice. *Dulcis & rectus Dominus:*

Phil. 25.

Serm 42.

parsonus.  
The two feet  
of God.

Our Lord is sweet, but yet vpright and iust too, saith *David*: And in the same place; *All the wayes of the Lord are mercy and truth.* Which words holy *Bernard* expounding in a certaine Sermon of his, saith thus; There bee two feete of the Lord, whereby he walketh his wayes: that is, mercy and truth: and God fastneth both these feete vpon the hearts of them which turne vnto him; and euery sinner that will truly conuert himselfe must lay handfast on both these feete. For if hee should lay hands on mercy onely, letting passe truth, and iustice: he would perish by presumption. And

Serm 6. in  
Cant.

on the other side, if hee should apprehend iustice onely, without mercy: hee would perish by desperation. To the end therefore that he may be saued, hee must humbly fall downe and kisse both these feete: that in respect of Gods iustice he may retaine feare, and in respect of his mercy, hee may conceiue hope. And in another place; happy is the soule vpon which our Lord Iesus Christ hath place both his feete: I will not sing vnto thee iudgement alone, nor yet mercy alone (my God;) but I will sing vnto thee with the Prophet *David*, mercy and iudgement ioyned together. And I will neuer forget these iustifications of thine

Psal. 103.

Psal. 148.

3 Saint *Austen* handleth this point most excellently in diuers places of his works; Let them marke (saith he) which loue so much mercy and gentlenesse in our Lord: Let them marke (I say) and feare also his truth. For (as the Prophet saith) God is both sweet and iust. Dost thou loue that he is sweete? Feare also that he is iust. As a sweet Lord, he said; *I haue beld my peace at your sinnes*: But as a iust Lord, he addeth; *And thinke you that I will hold my peace still*; GOD is mercifull and full of mercies, lay you: it is most certaine: yea, adde vnto it, that *He beareth long*. But yet feare that which

Tract. 31.

in Iohann.

Psal. 29

*Particulars  
of sin-  
ners.*

which commeth in the verses end; *Et ve-  
rar*: that is, He is also true, and iust.  
There be two things, whereby sinners do  
stand in danger: the one is hoping too  
much, (which is presumption) the other  
is hoping too little, which is desperation.  
Who is deceiued by hoping too much?  
Hee which saith vnto himselſe. God is a  
good God, a mercifull God? And there-  
fore I will doe what pleaseth me: And  
why so? Because God is a mercifull  
God, a good God, a gentle God. These  
men runne into danger by hoping too  
much. Who are in danger by despaire?  
Those which seeing their sinnes grie-  
uous, and thinking it now impossible to  
bee pardoned, say within then selues.  
Well, we are once to be damned: why  
doe not we then whatſoeuer pleaseth vs  
best in this life? These men are murthe-  
red by desperation, the other by hope.  
What therefore doth God for gaining  
of both these men? To him which is in  
danger by hope he saith; *Do not say with  
thy ſelfe; The mercy of GOD is great, he will  
be mercifull to the multitude of my sinners: for  
the face of his wrath is vpon ſinner.* To him  
that is in danger by desperation, he saith;  
*At what time ſoeuer a ſinner ſhall turne him-  
ſelfe to me, I will forget his iniquities.* Thus ſaith  
Saint Austen, beſide much more which he

added

Ecol. 5.

Ezek. 18.

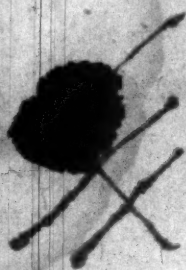


death in the same place, touching the great perill and folly of those which vpon vaine hope of Gods mercy doe perseuere in their euill life.

4 It is a very euill consequent, and most vniust kinde of reasoning, to say, that for as much as G O D is mercifull and long suffering, therefore will I abuse his mercy, and continue in my wickednesse. The Scripture teacheth vs not to reason so, but rather quite contrary; G O D is mercifull, and expecteth my conuersion, and the longer hee expecteth, the more grieuous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercy, So reasoneth Saint Paul, which saith; *Dost thou contemne the riches of his long suffering, and gentlenesse? Dost thou not know that the patience of G O D towards thee is v-  
sed to bring thee to repentance? But thou through the hardnesse of thy heart and irre-  
pentant minde dost hoord up to thy selfe  
wrath, in the day of vengeance, at the reue-  
lation of G O D S iust iudgement.* In which words, Saint Paul signifieth, that the longer that God suffereth vs with patience in our wickednesse, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same.

Whereto

Tract 33.  
to Iohann.



Gods good-  
ness no-  
thing hel-  
peth those  
that perse-  
vere in sin.  
Psal. 72.

Whereto Saint *Austen* addeth another consideration of great dread and feare: and that is: If he offer thee grace (saith he) to day, thou knowest not whether he will doe it to morrow or nor. If hee giue thee life and memory this weeke, thou knowest not whether thou shalt enioy it the next weeke or no.

5 The holy Prophet beginning his seuenthy and second Psalm of the dangerous prosperity of worldly men, vseth these words of admiration; How good a G O D is the G O D of Israel, vnto them that be of a right heart! And yet in all that Psalm hee doth nothing else but shew the heauy iustice of God towards the wicked, euen when he giueth them most prosperity and worldly wealth; and his conclusion is; Behold (O Lord) they shall perish which depart from thee: thou hast destroyed all those that haue broken their faith of wedlocke with thee. By which is signified, that how good soeuer God be vnto the iust: yet that per- caineth nothing to the reliefe of the wicked, who are to receiue iust ven- geance at his hands, amidst the grea- test mercies bestowed vpon the godly. The eyes of the Lord are vpon the iust (saith the same Prophet) and his eares are bent to heare their prayers: but the face of the Lord

Psal. 33.

Lord is upon them that doe euill, to destroy their memory from out the earth.

6 It was an old practise of deceiuing Prophets, resisted strongly by the Prophets of God, to cry peace, peace, vnto wicked men : when indeed there was nothing towards them but danger, sword, and destruction, as the true Prophets foretold, and as the euent propoued. Wherefore the Prophet Dauid giueth vs a notable and sure rule, to gouerne our hope and confidence withall ; *Sacrificate sacrificium iustitie, sperate in Domino* : Doe you sacrifice vnto God the sacrifice of righteousness, and then trust in him. Wherewith Saint Iohn agreeth when he saith ; *If our heart or conscience doe not reprehend vs for wicked life ; then haue we confidence with God* ; As who would say, If our conscience bee guilty of lewd and wicked life, and we resolued to dwell and continue therein : then in fine haue wee confidence in the mercies of GOD, vnto whose iust iudgement we stand subiect for our wickednesse.

7 It is most wonderfull and dreadful to consider how God hath vsed himselfe towards his best bloued in this world, vpon offence giuen by occasion of sinne ; how easily hee hath changed

The frame  
of Gods punishment  
vpon sin.



The Angels.

Iay. 14.

Per. 1.  
Epist. Jude.Adam and  
Eve.

changed countenance, how soone he hath broken off friendship, how straitly he hath taken account, and how severely he hath punished; The Angel that he created with so great care and love, and to whom he imparted so singular priviledges, of all kind of perfection, as he made them almost very God (in a certaine manner) committed but only one sin of pride against his Maiesty, and that onely in thought, as Diuine do hold: and yet presently, all that good will and fauour was changed into iustice, and that also so seuer, as they were throwne down to eternall torment, without redemption, chained for euer, to abide the rigour of hell fire, and intollerable darkenesse.

8 Afterward, God made himself another new friend of flesh and blood, which was our Father *Adam* in Paradise, where God conuersed with him so friendly and familiarly, as is most wonderfull to consider: hee called him, he talked with him, hee made all creatures in the world subiect vnto him; he brought them all before him, to the end that he, and not God, should give them their names: hee made a man and companion for him; hee blessed them both, and finally, shewed all pe

visible tokens of loue, that might be. But what ensued? *Adam* committed but one sinne: and at the inticement of another: and that also a sinne not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken betweene God and him: he was thrust out of Paradise, condemned to perpetuall misery, and all his posterity to eternall damnation, together with himselfe, if hee had not repented. And how seuerely this grieuous sentence is executed, may sufficiently appeare by this, that infinite millions of people, euen the whole race of mankind is for it cast downe vnto the vnspeakeable torments of hell, excepting those few, that are ransomed by the coming downe of Gods owne Sonne, the second person in Trinity, into his flesh: and by his intollerable sufferings, and death in the same.

9 The two miracles of the world *Moses* and *Aaron*, were of singular authority and fauour with God: insomuch as they could obtaine great things at his hands for other men: and yet when they offended G O D once themselves, at the waters of contradiction, in the desert

*Moses and Aaron.*  
Num. 20.  
37, 33.  
Deut. 10.  
2, 34.

of sinne, for that they doubted some what of the miracle promised to them from God, and thereby did dishonour his maiesty before the people, as he saith; they were presently rebuked sharply for the same: and though they repented heartily that offence, and obtained remission of the fault or guilt yet was there laid vpon them a grievous chastisement for the same: and that was, that they should not enter themselves into the land of promise but should dye when they came within the sight thereof. And albeit they treated God most earnestly for the release of this penance: yet could they neuer obtaine the same at his hand but alwaies he answered them; See you have dishonoured me before the people, you shall dye for it, and shall not enter into the land of promise.

Saul.

1 King. 10.  
And 11.  
Acts 13.

1 King 14.  
15, 16.

10 In what speciall great fauour was Saul with God, when hee chose him to be the first King of the people: caused Samuel the Prophet so much to honour him, and to annoint him Prince vpon Gods owne inheritance, as calleth it: When hee commanded him so much, and rooke such tender care ouer him? And yet afterward, for that hee brake Gods Commandement

referred



reseruing certaine spoiles of war, which he should haue destroyed: yea, though he reserued them to honour GOD withall, as he pretended: yet was hee presently cast off by GOD; degraded of this dignity; giuen ouer to the hand of an euill spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sons were crucified or hanged on a crosse by his enemies: and all his family and linage extinguished for euer.

1 Kings 1.  
1 Kin 31.  
1 Chr 10.  
2 Sam. 21. 6

II David was the chosen and deare friend of God, and honoured with the title of *One that was according to Gods owne heart*. But yet, as soone as he had sinned: the Prophet Nathan was sent to denounce GODS heavy displeasure and punishment vpon him. And so it ensued, notwithstanding that he sorrowed and humbled himselfe so much, as hee did for the sinne that he had done; as may appeare by his fasting, praying, weeping, wearing of sackcloth,\* eating of ashes, and the like By which is euident, that how great Gods mercy is to them that feare him: so great is his iustice to them that offend him.

David.  
2 King 12.  
Psal. 34 68.  
168. 101.  
Psal. 29.

B  
\* In this the sense is rather to be regarded; then the words to be straitly vied.

13 The Scripture hath infinite exam-

T 2

ples

Gen. 4.

Gen. 8.

Gen. 19.

Num. 16.  
Leuit. 10.

**B**  
Wherein  
also wee  
may see  
that those  
men, looke  
for that  
worship  
God with  
mens tra-  
ditions, or  
otherwise  
then he  
hath ap-  
pointed.  
Acts 5.  
The heaui-  
nesse of Gods  
hand.

ples of this matter, as the reiection of *Cain*, and his posterity streight vpon his murder? The pittifull drowning of the whole world in the time of *Noah*: the dreadfull consuming of *Sodom* and *Gomorrah*, with the citties about, by fire and brimstone: the sending downe quicke to hell of *Chore*, *Dathan*, and *Abiron*: with the slaughter of two hundred and fifty their adherents, and many thousands of the people besides, for rebellion against *Moses* and *Aaron*: the sudden killing of *Nadab*, and *Abihu* sonnes of *Aaron*, and chosen Priests, for once offering of \* other fire on the Altar, then was appointed them: the most terrible striking dead of *Ananias* and *Saphira*; for retaining some part of their owne goods by deceit from the Apostles: with many more such examples, which the Scripture doth recount.

13 And for the grienousnesse of Gods iustice, and heauinesse of his hand when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alledged, wherein the particular punishments (as you see) are most rigorous: yet will I repeat one act of GOD more, out of the Scripture which expresseth the same in wonder-  
ful

full manner. It is well knowne, that Gen. 42. 43.  
*Beniamin* among all the twelue sonnes  
of *Iacob*, was the deereſt vnto his Fa-  
ther, as appeareth in the Booke of  
*Genefis* : and therefore alſo greatly re-  
ſpected by G O D : and his tribe placed  
in the beſt part of the land of promiſe,  
vpon the diuiſion thereof, hauing *Ie-  
ruſalem*, *Ierico*, and other the beſt  
cities within it. Yet notwithstanding  
for one onely ſinne committed by cer-  
taine priuate men in the city of *Ge-  
za*, vpon the wife of a *Leuite*, G O D  
punished the whole tribe in this order,  
as the Scripture recounteth. He cau-  
ſed all the other eleuen tribes to ariſe  
againſt them : and firſt, to come to the  
houſe of G O D in *Silo*, to aſke his ad-  
vice, and follow his direction in this  
warre againſt their brethren: and thence  
going by G O D S appointment entered  
battell twice with the tribe of *Benia-  
min*, the third day G O D gaue them ſo  
great a victory, as they ſlew all the li-  
ving creatures within the compaſſe of  
that tribe, except onely ſixe hundred  
men that eſcaped away into the de-  
ſert : the reſt were ſlaine, both man,  
woman, children, and infants, toge-  
ther with all the beaſts and cattell;  
and all the cities, villages and houſes

Iofue 18.

Iudg. 19.  
10.

T 3

burnt



Of presumption.

The second part.

burnt with fire. And all this for one sinne committed, only at one time with one woman.

Deut. 10.

Heb. 10.

Psal. 118.

Heb. 14.

Mat. 26.

14 And who will not then confesse with *Moses*, that *God is a iust God, a great God, and a terrible God*? Who will not confesse with *Saint Paul*, *It is horrible to fall into the hands of the living God*; Who will not say with holy *Dauid*; *A iudicij tuis timui*; I haue feared at the remembrance of thy iudgements? If *God* would not spare the destroying of the whole Tribe for one sinne onely; if he would not pardon *Chore*, *Dathan*, and *Abyron* for once; *Ananias*, and *Saphira* for once: if hee would not forgiue *Esau*, though afterward he sought the blessing with teares, as the *Apostle* saith; if hee would not remit the punishment of one fault to *Moses* and *Aaron*, though they asked it with great instance; if hee would not forgiue one proud cogitation vnto the *Angels*; nor once eating of the tree forbidden vnto *Adam* without infinite punishment; nor would passe over the cup of affliction from his owne *Sonne*, though hee asked it thrice vpon his knees, with the sweate of blood: what reason haue thou to thinke that hee will let passe

so many finnes of thine unpunished? What cause hast thou to induce thine imagination, that hee will deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better then those whom I haue named? Hast thou any priuiledge from God about them?

15 If thou wouldest consider the great and strange effects of GODS iustice, which wee see daily executed in the world, thou shouldest haue little cause to perswade thy selte so fauorably, or rather to flatter thy selfe so dangerously as thou dost. Wee see, that notwithstanding GODS mercy, yet notwithstanding the death and passion of Christ our Sauour, for saving of the whole world: yet so many infinite millions to bee damned daily, by the iustice of God; so many infidels, heathens, Iewes, and Turkes, that remaine in the darknesse of their owne ignorance: and among Christians, so many that hold not their profession truly, or otherwise are ill liuers therefore, as Christ truly said, that few were they that should bee saued: albeit his death was paid for all, if they made not themselues vnworthy thereof. And before the comming of our Sa-

*Great and  
strange ef-  
fects of  
Gods Iu-  
stice.*

*Mat. 7. 14.*

Whether  
Gods mer-  
cy be grea-  
ter then his  
justice.

Plal. 144.

James 2.

B

\* Spread

forth o.

uer alth-

W. O. L.

11

uer alibi's workes, as both *Astlen* and *Ierom* doe reade *In om-*  
*nia, or In universa opera eius.* Tom. 8. 11.



it passeth and exalteth it selfe & above his  
 ingdements? For if the number of the  
 damned doe exceed so much the num-  
 ber of those which are saued: it see-  
 meth that the worke of iustice doth  
 passe the worke of mercy. To which  
 I answer, that touching the small num-  
 ber of those which are saued, and infi-  
 nite quantity of such as are damned,  
 we may in no wise doubt: for that be-  
 side all other Prophets, Christ our Sa-  
 uour \* hath made the matter certaine,  
 and out of question. We haue to see  
 therefore, how, notwithstanding all this,  
 the mercy of God doth exceed his other  
 workes.

B  
 \* On be-  
 halfe of  
 his chil-  
 dren. For  
 euen they  
 also haue  
 their workes  
 so imper-  
 so imper-  
 fect and  
 their faith  
 so weake,  
 that but in  
 the depth  
 of the mer-

17 And first, his mercy may be said  
 to exceed, for that all our saluation is  
 of his mercy, and our damnation from  
 our selues, as from the first and princi-  
 pall causes thereof, according to the  
 ce of God, they cannot in any wise be saued: No, not the  
 best that ever was. But concerning that hee doth so reso-  
 lutely set downe so many thousands to be damned for one  
 that is saued, it is somewhat more then the word it selfe doth  
 warrant, or the portion of the mercy of God, (compared with  
 his iustice) may seeme to beere. And seeing that this whole  
 Treatise in these foure next sections, viz 16. 19 is grounded vpon  
 a wrong Text: therefore it is to be read so much more wa-  
 rily: and no further to be accounted of, then it may be found  
 to haue the Word of God to warrant the saue, \* Matthew  
 7. 10.

Ose 13.

saying of God by the Prophet ; *Perditio tua Israel , tantummodo in me auxilium tuum* : Thy onely perdition is from thy selfe (O Israel) and thine assistance to doe good, is onely from me, So that as we must acknowledge Gods grace, and mercy for the authour of euey good thought, and act that we doe, and consequently ascribe all our saluation vnto him ; so none of our euill acts (for which we are damned) do proceed from him, but onely from our selues, and so he is no cause at all of our damnation : and in this doth his mercy exceed his iustice.

3 Tim. 2.

18 Secondly, his mercy doth exceed, in that he desireth all men to be saued, as Saint Paul teacheth, and himselfe protesteth, when he saith ; *I will*

Eccles. 12.

*not the death of a sinner, but rather that he turne from his wickednesse and liue.* And againe, by the Prophet *Jeremy* hee complaineth grievously that men will not

Jerem. 3. 8.

accept of his mercy offered ; *Turne from your wicked wayes* (saith he) *why will you dye, you house of Israel ?* By which appeareth, that hee offereth he mercy most willingly and freely to all, but vseth his iustice onely vpon necessity (as it were) constrained thereunto by our obstinate behauiour. This

Christ

Christ signifieth more plainely, when he saith to Ierusalem; O Ierusalem, *Mar 13.* Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: how often would I haue gathered thy children together, as the henne clokerh her chickens vnderneath her wings, but thou wouldest not? Behold, thy house (for this cause) shall be made desert, and left without children. Here you see the mercy of God often offered vnto the Iewes: but for that they refused it, he was enforced (in a certaine manner) to pronounce this heauy sentence of destruction and desolation vpon them: which he fulfilled within forty or fifty yeeres after, by the hands of *Vespasian*, *Imper-* *Josephus de bello Iud. lib. 1 cap. 1.* *23.* rour of Rome, and *Titus* his sonne, who utterly discomfited the city of Ierusalem, and the whole Nation of Iewes, whom we see disperled ouer the world at this day in bondage, both of body and soule. Which worke of GODS iustice though it be most terrible: yet was his mercy greater to them, as appeareth by Christs words, if they had not reiected the same.

19 Thirdly, his mercy exceedeth his iustice, euen towards the damned *\* As aforesaid: not as though the meaning should be that God were more mercifull then iust, but ly, w<sup>ch</sup> se, or such like.*

them.



themselves : in that hee vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to do good? by mouing them inwardly with infinite good inspirations, by alluring them outwardly with exhortation, promises, examples of others : as also by sicknesse, aduersities, and other gentle corrections : by giuing them space to repent with occasions, opportunities, and excitations vnto the same : by threatening them eternall death, if they repent not : all which things being effects of mercy, and goodnesse towards them, they must needs confesse amidst their greatest fury and torments, that his iudgements are true and iustified in themselves, and no wayes to be compared with the greatnesse of his mercies.

Psal. 83.

20 By this then wee see that to bee true, which the Prophet saith : *Misericordiam & veritatem diligit Dominus*:

Psal. 84.

GOD loueth mercy and truth. And againe ; *Mercy and truth haue met together : iustice and peace haue kissed themselves.*

Psal. 101.

Wee see the reason why the same Prophet protesteth of himselfe ; *I will sing vnto thee mercy and iudgement (O Lord) not mercy alone, nor iudgement alone:*

lone : but mercy and iudgement together : that is, I will not so presume of thy mercy, as I will not feare thy iudgement : nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of G O D S iudgement is alwayes to bee ioyned with our confidence in G O D S mercies, yea, in very Saints themselves, as *Dauid* saith. But what feare ? That feare truly, which the Scripture describeth, when it saith ; The feare of the Lord expelleth sinne : the feare of G O D hateth all euill : hee that feareth G O D neglecteth nothing : hee that feareth G O D, will turne and looke into his owne heart : he that feareth G O D will doe good workes. They which feare G O D will not be incredulous to that which he saith : but wil keepe his wayes, and seeke out the things that are pleasant vnto him : they will prepare their hearts, and sanctifie their soules in his sight.

Psal. 33.

Ecd. 1.

Prou. 1.

Ecd. 7.

Ecd. 15.

Ecd. 7.

Ecd. 2.

21 This is the description of true feare of G O D, set downe by the Scripture. This is the description of that feare, which is so much commended and commaunded in euery part and parcell of G O D S word : of that feare (I say) which is called ; *Fons vite, radix prudentie : corona & plenitudo sapientie : gloria*

The praise  
of true  
feare.

Prou. 14.

Ecclesi. 1.  
3, 15.

Psalm. 112.

Ecclesi. 1.

Psalm. 21.  
Psalm. 30.  
Psalm. 60.  
Psalm. 62.  
Psalm. 144.

Iob. 9.

Psalm. 9.

*Et gloriatio beatum donum* : that is, The fountaine of life; the root of prudence; the crowne and fulnesse of wisdom; the glory and gloriation of a Christian man; a happy gift. Of him that hath this feare the Scripture saith; *Happy is the man which feareth the Lord: for he wil place his minde vpon his Commandements.* And againe; *The man that feareth God shall be happy at the last end, and shall be blessed at the day of his death.* Finally, of such as haue this feare, the Scripture saith that God is their foundation; God hath prepared great multitudes of sweetnesse for them; God hath purchased them an inheritance; God is as mercifull vpon them, as the father is mercifull vnto his children. And (to conclude) *Voluntatem timentium se faciet*; God will doe the will of those that feare him with this feare.

22 This holy feare had good Iob, when he said to God; *I feared all my works.* And hee yeeldeth the reason thereof; *For I know that thou sparest not him that offendeth thee.* This feare lacked the other of whom the Prophet saith; The sinner hath exasperated God, by saying that God will not take account of his doings in the multitude of wrath. Thy iudgements (O Lord) are remoued from his sight. And againe; wherefore hath the man

Altered



The stirred vp God against himselfe by saying;  
 God will not take account of my doings?  
 It is a great wickednesse (no doubt) and  
 a great exasperation of God against vs,  
 to take the one halfe of Gods nature  
 from him, which is to make him mercy-  
 full without iustice, and to liue so as  
 though God would not take account of  
 our life : whereas he hath protested  
 most earnestly the contrary, saying;  
 that he is an hard and a sore man, which  
 will not be content to receiue his owne  
 againe, but also will haue vsury : that he  
 will haue a reckoning of all his goods  
 lent vs : that he will haue fruit for all his  
 labours bestowed vpon vs : and finally  
 that he will haue account for euery word  
 that we haue spoken.

Mat. 23.

Luk. 16.

Mat. 7.

Luke 13.

Mat. 13.

23 Christ in the 68. Psalm, which in  
 sundry places of the Gospell he inter-  
 preteth to be written of himselfe, among  
 other dreadfull curses, which he letteth  
 downe against the reprobate, he hath  
 these ; *Let their eies be dazeled in such sort,*  
*as they may not see : powre out thy wrath*  
*( my Father ) vpon them : let the fury of*  
*thy vengeance take handfast on them*

Mat. 23.

Mat. 15.

Iohn 2.

*Adde iniquity vpon their iniquity, and let*  
*them not enter into thy righteousness : let*  
*them be blotted out of the booke of life, and*  
*let them not bee inrolled together with*

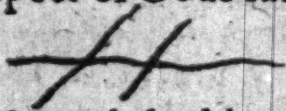
the

**D Thomas**  
*Secunda se-*  
*cunda qu.*  
 14 *Art. 1.*  
 2. 3.

**B**

\* Those  
 five that  
 Thomas  
 there na-  
 meth, are  
 despera-  
 tion, pre-  
 sumption,  
 impetu-  
 osity, wilful-  
 nesse, im-  
 pugning of  
 the knowne  
 truth, and  
 enuying  
 of the

the iust. Here (loe) we see that the grea-  
 test curse, which G O D can lay vpon vs  
 next before our blotting out of the book  
 of life, is to suffer vs to be so blinded, as  
 to adde iniquity vpon iniquity, and not  
 to enter into consideration of his iustice.  
 For which cause also, this confident kind  
 of sinning vppon hope of G O D S mercy,  
 is accounted by Diuines, for the first of  
 the\* six grieuous finnes against the holy  
 Ghost, which our Sauour in the Gos-  
 pel signifieth to be so hardly pardoned  
 vnto men by his Father: and the reason  
 why they call this a sinne against the ho-  
 ly Ghost is, \* for that it reiecteth wilful-  
 ly one of the principall meanes left by the  
 holy Ghost, to retire vs from sin, which  
 is the feare and respect of Gods iustice  
 vpon sinners.



grace that is given another. All which may indeed bee easi-  
 ly found to goe against the spirit of God, but that they may bee  
 account d to be that same, that in that Scripture is called sinne  
 against the Holy Ghost, and excludeth all hope of pardon, that  
 is not so easily to be granted: for that the properties there-  
 unto assigned, doe not seeme to bee so fully found in any of  
 these: A wilfull resisting of the knowne truth, not of infirmi-  
 tie, for feare, or fauour, but of meere malice (or hatred of  
 it, euen onely for that it is the truth, may seeme to come  
 much neerer vnto it, then (all things considered) those others  
 doe. Neither doth he set them downe absolutely to bee fixe  
 severall sorts of that sinne, but in that sense, that himselfe doth  
 there limit, \* *Why presumption is a sinne against the Holy*  
*Ghost.*

24 Where-

14 Wherefore to conclude this matter of presumption, me thinke wee may vse the same kinde of argument touching the feare of G O D S iustice, as the holy Apostle Saint Paul vseth to Rom. 13. the *Romanes*, of the feare of G O D S Ministers, which are temporall Princes; wouldest thou not feare the power of a temporall Prince, saith he? Doe well then: and thou shalt not onely not feare, but also receiue laud and praise therefore. But if thou doe euill, then feare. For hee beareth not the sword without a cause. In like sort may wee say to those good fellowes, which make G O D so mercyfull, as no man ought to feare his iustice. Would yee not feare (my brethren) the iustice of G O D in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lyons are, saith the wise man; *Prou. 17.* For that perfect charity expelleth feare *1 Ioh. 4.* But if you liue wickedly, then haue *1 Tim. 4.* you cause to feare: For G O D called not himselfe a iust iudge for nothing.

15 If the matter had beene so secure as many men by flattery doe perswade themselves it is, Saint Peter would neuer haue said vnto Christians now baptized: *Walke you in feare, during the time* *1 Pet. 2.*



## Of presumption.

## The second part.

**Phil. p. 2.** time of this your earthly habitation. Nor  
*An obiect* Saint Paul to the same men; *Worke your*  
*on a sword.* *owne saluation in feare and trembling.* But  
**2 Tim. 1.** here some men will aske; How then doth  
*Servile fear,* the same Apostle in another place say;  
*and the feare* That God hath not giuen vs the spirit of feare,  
*of children.* but of vertue, loue, and sobriety?

To which I answered: that our spirit is  
 not a spirit of seruile feare; that is, to  
 liue in feare, onely for dread of punish-  
 ment, without loue: but a spirit of loue  
 ioyned with feare of children, whereby  
 they feare to offend their father, not  
 onely in respect of his punishment: but  
 principally for his goodnesse towards  
 them, and benefits bestowed vpon them.  
 This Saint Paul declareth plainely to the  
 Romanes, putting the difference between  
 seruile feare, and the feare of children;  
**Rom. 8.** You haue not receined againe the spirit of  
 seruitude (saith he) in feare, but the spirit  
 of adoption of children, whereby wee cry to  
 God, Abba father. He saith here to hce  
 Romanes: you haue not receiued againe  
 the spirit of seruitude in feare, for that  
 their former spirit (being Gentiles) was  
 onely in seruile feare, for that they ho-  
 noured and adored their Idols, not for  
 any loue they bare vnto them, being so  
 infinit as they were, and such notable  
 lewdnesse reported of them (I meane of  
 Jupiter,

For the  
 feare of the  
 Gentiles was  
 seruite.

upiter, Mars, Venus, and the like) but only for feare of hurt from them, if they did not serue and adore the same.

26 Saint Peter also in one sentence expoundeth all this matter. For hauing said, \* *Timorem eorum ne timueritis*. Feare not their feare, \* meaning of the seruile feare of wicked men, he addeth presently; *Dominum autem Christum sanctificate in cordibus uestris, et cum modestia, et timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lord Iesus Christ in your hearts, hauing a good conscience, with modesty and feare. So that the spirit of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs: but the louing feare of children is commanded. And yet also about this, are there two things to be noted.

27 The first is, that albeit the spirit of seruile feare be forbidden vs (especial- ly when we are now entred in the seruice of God) yet is it most profitable for sinners, and such as yet but begin to serue God: for that it moueth them to repentance; and to looke about them: for which cause \* it is called by the

serueth well to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstances of the place, not to be the seruile, but the child-like feare. As also another sense of this place may stand likewise.

\* 1 Pet. 3.

B

\* Diuers to take it, but it seemeth rather (in my iudgement) that such as expound it, as if the Apostle forbade them to feare those aduersaries of theirs, doe come somewhat neerer to the sense of the place.

Two things to be noted.

B

\* Truth it is that such feare

wise

Prou 1.  
Iohn 13.

**B**  
Mat. 7.  
viz that  
to feare  
the Lord  
is the first  
or princi-  
pall part  
or greatest  
point of all  
wisdom  
For that  
who so-  
uer fea-  
reth the  
Lord,  
shall so  
gouerne  
his wayes  
and haue  
all things  
fall out so  
well, that  
all the  
wisdom  
in all the  
world be-  
sides, can  
neuer bee  
able to to

wise man. *The beginning of wisdom.* And therefore both *Iohn* to the Niniuites, and Saint \* *Iohn Baptist* to the Iewes; and all the Prophets to sinners, haue vled to stirre vp this feare, by threatening the dangers and punishments, which were imminent to them, if they repented not. But yet afterward when men are conuerted to God, and do goe forward in his seruice, they change eue-ry day this seruile feare into loue, vntill they arriue at last vnto that state where- of Saint \* *Iohn* saith; that *Perfect loue or charity expelleth feare*. Wherevpon <sup>b</sup> Saint *Austen* saith, that Feare is the seruant sent before to prepare place in our hearts for his mistresse, which is Cha- rity: who being once entred in, and perfectly placed, feare goeth out a- gaine, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for Charity e- uer to come and dwell, saith this holy Father.

28. The second thing to bee noted is, that albeit this feare of punishment be not in very perfect men, or at least-

forecast for all euents. For the Lord himselfe taketh vpon him the protection and government of those that feare him on whose behalfe he maketh those things to fall out to the best.

a Iohn 4. b *Tract. 9. in Epist. 3. Iohn.*

wise



wife is lesse in them, then in others, as Saint *Iohn* teacheth: yet being ioyned with \* loue and reuerence (as it ought to be) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charity so great, as that perfection whereof Saint *Iohn* speaketh. This appeareth by that; that Christ perswaded also this feare, euen vnto his Apostles, saying; Feare you him: which after he hath slaine the body, hath power also to send both body and soule vnto hell fire: This I say vnto you, feare him. The same doth Saint Paul to the *Corinthians*, who were good Christians, laying downe first the iustice of God, and therevpon perswading them to feare. All we (saith he) must be presented before the tribunall seat of CHRIST, to receiue each man his proper deserts, according as he hath done good or euill in this life. And for that wee know this, we doe perswade the feare of the LORD vnto men. Nay (that which is more) Saint Paul testifieth, that notwithstanding all his fauours receiued from GOD, he retaineth yet himselfe this feare of Gods iustice, as appeareth by those words of his; I doe chastise my body, and doe bring it into seruitude, lest it should come to passe, that when I haue preached to others, I become a reprobate my selfe.

B  
\* then is D  
not that  
seruile  
feare.

Luke 12.

Matt. 10.

1 Cor. 13.

1 Cor. 9.

## Of presumption.

## The second part.

The conclu-  
sion.

1 Cor. 4.

Ephes. 5.

29 Now (my friend) if Saint Paul stood in awe of the iustice of God, notwithstanding his Apostleship : and that he was guilty to himselfe of no oae sinne or offence- as (in one case) hee protesteth : what oughtest thou to be, whose conscience remaineth guilty of so many misdeedes, and wickednesse ; This know you (saith Saint Paul) that no fornicator, uncleane person, conetous man, or the like, can haue inheritance of the Kingdome of Christ. And immediately after, as though this had not bin sufficient, he addeth for preuenting the folly of sinners which flatter themselves ; Let no man deceiue you with vaine words : for the wrath of G O D commeth for these things, vpon the children of vnbeliefe. Bee not you therefore partakers of them. As if he should say to those that flatter you, and say, Tush God is mercifull, and will pardon easily all these and the like sinnes : these men deceiue you (saith Saint Paul) for that the wrath & vengeance of God lighteth vpon the children of vnbeliefe for these matters ; that is, vpon those which will not belecue G O D S iustice nor his threats against sinne : but presuming of his mercy doe perseuere in the same, vntill vpon the sudden G O D S wrath doe rush vpon them : and then

It is too late to amend. Wherefore  
(saith he) if you be wise, bee not par-  
takers of their folly : but amend your  
liues presently, while you haue time.  
And this admonition of Saint Paul,  
shall bee sufficient to ~~en~~ this Chap-  
ter, against all those that refuse, or de-  
ferre their resolution or amendment,  
vpon vaine hope of Gods pardon or tol-  
eration.

## CHAP. V.

*Of the fifth impediment which is delay of  
resolution from time to time, vpon hope  
to doe it better, or with more ease after-  
ward.*

**T**He reasons hitherto alledged, might  
seeme (I thinke) sufficient to a rea-  
sonable man, for prouing the  
necessity of this resolution wee talke  
of, and for remouing the impediments  
that let the same. But yet, for that (as  
the Wile man saith) he which is min-  
ded to breake with his friend, seeketh  
occasions how to doe it with some co-  
lour and shew. There bee many in the  
world, who hauing no other excuse of  
their breaking and holding off from  
God, do seeke to couer it with this pre-  
tence, that they meane by his grace to  
amend

Prou. 14.



amend all in time; and this time is driven off from day to day, vntill God in whose hands only the moments of time are, do shut them out of all time, and doe send them to paines eternall without time, for that they abused the singular benefit of time in this world.

The cause  
why the de-  
vil perswa-  
deth vs to  
delay.

2 This is one of the greatest and most dangerous deceits, and yet the most ordinary and vniuersall, that the enemy of mankind doth vse towards the children of Adam, and I dare say boldly, that more doe perish by this deceit, then by all his other guiles and subtilties besides. He well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. Hee considereth better then wee doe the importance of delay in a matter so weighty as is our conuersion and saluation, he is not ignorant how one sinne draweth on another; how hee that is not fit to day, will be lesse fit to morrow, how custome groweth into nature; how old diseases are hardly cured; how GOD withdraweth his grace; how his iustice is ready to punish euery sinne; how by delay wee exasperate the same and heape vengeance on our owne heads, as St. Paul saith. He is priuy to the vncertainty and perills of our life; to the

dangerous

dangerous chances we passe through, to the impediments that will come daily more and more ; to let our conuersion, All this he knoweth and well considereth, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blind the vnderstanding of many Christians, but that they must needs see cleerely the necessity, and vtility of this resolution, and that all the impediments in the world are but trifles, and meere deceits, which keepe backe from the same : hee runneth to this onely refuge, that is, perswade men, that they deferre a little, and that in time to come they shall haue better occasion and opportunity to doe it, then presently they haue.

3 This Saint *Auslen* proued to his *Lib. 8. Conf. cap. 7. 12* conuersion, as himselfe writeth : for that after he was perswaded, that no saluation could be vnto him, but by change and amendment of his life ; yet the enemy held him for a time, in delay, saying vnto him ; Yet a little stay, yet deferre for a time : thereby (as hee saith) to bind him more fast in the bondage of sinne, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeouour, hee brake violently

lently from him, crying to God : Why shall I longer say to morrow, to morrow ? Why shall I not doe it euen at this instant ? And so he did euen in his very youth, li- uing afterward a most holy & seuerer Chri- stian life.

*The causes  
which make  
our conuer-  
sion harder  
by delay.*

4 But if we will discover yet further the greatnesse and perill of this deceit : let vs consider the causes that may let our resolution and conuersion at this pre- sent ; and we shall see them all increased, and strengthened by delay, and conse- quently the matter made more hard and difficult, for the time to come, then now it is. For first (as I haue said) the continuance of sinne bringeth custome : which once having gotten prescripti- on vpon vs, is hard to remoue, as by experience wee proue dayly in all ha- bits that haue taken roote within vs. Who can remoue (for examples sake) without great difficulty, a long custome of drunkennesse ? Of swearing ; Or of any other euill habit, once settled vpon vs ? Secondly, the longer wee persist in our sinfull life, the more God pluck- eth his grace and assistance from vs : which is the onely meane that maketh the way of vertue easie to men. Third- ly, the power and Kingdome of the de- uill is more established and confirmed in



in vs by continuance : and so the more harder to be remoued. Fourthly, the good inclination of our will is more and more weakned, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculties of our minde are more corrupted ; as the vnderstanding is more darkened : the will more peruerterd ; the appetite more disordered. Sixthly, and lastly, our inferior parts and passions are more stirred vp, and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.

5 Well then, put all this together (my friend) and consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter then now: Hereafter (I say) when by longer custome of sinne, the habit shall be more fastened in thee : the Deuill more in possession vpon thee ; G O D S helpe further off from thee ; thy minde more infected ; thy iudgement more weakened ; thy good desires extinguished ; thy passions confirmed ; thy body corrupted ; thy strength diminished, and all thy whole common-wealth more peruerterd.

6 We see by experience, that a ship  
V<sup>a</sup> which

Of delay.

The same  
showed by  
comparison.An exam-  
ple.

which leaketh, is more easily emptied at the beginning, then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour will it require in the repairing. We see, that if a man driue in a naile with a hammer, the more blowes he giueth to it, the more hard it is to plucke it out againe: how then thinkest thou to commit sinne vpon sinne, and by perseuerance therein to finde the regresse more easie hereafter then now? That were much like as if a good fellow, that hauing made to himselfe a great burthen to carry, should assay it on his backe: and for that it sate vncasie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heauy then before, he should fall into a great rage, and adde twice as much more to it, thereby to make it lighter. For so doe the children of the world: who finding it somewhat vnpleasant to resist one or two vices in the beginning, deferre their conuersion, and do adde twenty or forty more unto them, thinking to finde the matter more easie afterward.

Walt. 49. in  
Iob.

7 Saint *Augustine* expounding the miracle of our Saviour, in raising *Lazarus* from  
from

from death to life, which had beene John 11.  
 dead now foure daies, as the Euangelist Matt. 9.  
 saith : examineth the cause why Christ Luke 7.  
 wept, and cried, and troubled himselfe  
 in spirit before the doing of this act,  
 whereas he raised others with great fa-  
 cility: and out of it, giueth this lesson  
 to vs : that as *Lazarus* was dead foure  
 dayes, and also buried, so are there foure  
 degrees of a sinner: the first, in volun-  
 tray delectation of sinne: the second, in con-  
 sent: the third, in fulfilling it by worke:  
 the fourth, in continuance or custome  
 therein: wherein, whosoever is once  
 buried (saith this holy Father) he is  
 hardly raised to life againe, without a  
 great miracle of God, and many teares  
 of his owne part.

8 The reason hereof is that which  
 the Wise man saith: *Langor prolixior* Eccle. 10.  
*granat medicum*: An old sicknesse doth  
 trouble the Physitian. *Brevem autem*  
*langorem praecidit medicus*: But the Phy-  
 sician curreth off quickly a new or fresh  
 disease, which hath endured but a little  
 time. Iob 20.  
*The very bones of an old wicked man*  
*shall be replenished with the vices of his*  
*youth (saith Iob) and they shall sleepe with*  
*him in the dust, when hee goeth to the grave.*  
 Wee reade that *Moses* in part of punish- Exod. 32.  
 ment to the people that had sinned in  
 V 3 adoring



adoring the golden Calfe, brake the same in peeces, and made them to drinke it. So the vices wherein we delighted during our youth, are so dispersed by custome in our bodies and bones: that when old age doth come on, we cannot ridde them at our pleasure, without great difficulty and paine. What folly then is it to defer our amendment vnto our old age, when we shall haue more impediments and difficulties by a great deale, then we haue now?

¶ If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of GOD prescribeth to sinners to their conuersion: how wilt thou doe it in thine old age, when thy body shall haue more need of cherishing, then of painfull exercises? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeeres: what will it be after twenty yeeres more adioyned vnto them? How madly a man wouldest thou esteeme him, that trauelling on the way, and hauing great choyce of lusty strong horses, should let them all goe empty, and lay

all his carriage vpon some one poore and leane beast, that could scarce beare it self, or much lesse stand vnder so many bags cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idely the lusty dayes and times of his life, reserueth all the labour and trauell vnto feeble old age.

10 But to let passe the folly of this deceit, tell me (good Christian) what ingratitude and vnrighteousnesse is this towards G O D, hauing receiued so many benefits from him already, and expecting so great a pay, as the Kingdome of Heauen is; after to appoint out notwithstanding, the least, and last, and worst part of thy life vnto his seruice; and that whereof thou are most vncertaine, whether it shall euer bee, or neuer: or whether G O D will accept it, when it commeth? He is accused by Malachi the Prophet, which hauing whole and sound cattell, doth offer vnto G O D the lame, or halting part thereof: how much more shalt thou be accursed, that hauing so many dayes of youth, strength, and vigour, dost appointed vnto GODS seruice onely thy limping old age? In the Law it was forbidden, vnder a most seuerer threat, for any man to haue two measures in his house for his neighbour.

Ingratitude.

Malachi

Deut. 24

neighbours: one greater, to his friend: and another lesser, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: wherby thou allottest to him, a little, short, maimed, & vncertaine time: and vnto his enemy the greatest, the fairest, the surest part thereof.

11 O deere brother, what reason is there, why God should thus be vsed at thy hands? What law, iustice, or equity is there, that after thou hast serued the world, flesh, and deuill, all thy youth, and best daies; in the end to come, and clap thy old bones; defiled and worn out with sinne, in the dish of God? His enemies to haue the best, and hee the leauings? His enemies the wine, and hee the lees and dregs? Doe st thou not remember, that he will haue the fat and best part offered to him? Doe st thou not thinke of the punishment of those which offered the worst part of their substance to God? Follow the counsel then of the holy Ghost, if thou be wise which warneth thee: in these words; Be mindfull of thy Creator in the dayes of thy youth before the time of affliction come on, and before those yeers draw neere of which thou shalt say they please me not.

Leuit. 3.  
Num. 18.  
Malac. 1.

Ecc. 12.



12 How many hast thou scene cut off  
 in the midst of their dayes, whilst they  
 purposed in time to come, to change  
 their life? How many haue come to old  
 age it selfe, and yet then haue felt lesse  
 will of amendment then before? How  
 many haue driuen off euen vnto the  
 very houre of death, and then least of  
 all haue remembred their owne state:  
 but haue died as dumbe and senselesse  
 beasts, according to the saying of Saint  
 Gregory: The fiener hath also this af-  
 fliction laid vpon him, that when hee  
 cometh to die hee forgetteth him-  
 selfe, which in his life time did forget  
 God? O how many examples are there  
 hereof daily? How many worldly  
 men that haue liued in sensuality? How  
 many great sinners, that haue passed  
 their life in wickednesse, doe end and  
 dye, at if they went into some place in-  
 sensible, where no account, no recko-  
 ning should be demanded? They take  
 much care in their Testaments for flesh  
 and blood, and Commodities of this  
 world, as if they should liue still; or should  
 haue their part of these vanities, when  
 they are gone. In truth to speake as the  
 matter is, they die, as if there were no  
 immortality of the soule: and that in very  
 deed is their inward perswasion.

Serm. 19. de  
 sanctis.

*Of delay.**The second part.**The losse of  
time.**A compari-  
son.*

13 But suppose now, that all this were not so, and that a man might as easily, commodiously, yea, and as surely also conuert himselfe in old age, as in youth; and that the matter were also acceptable enough to God: yet tell me what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might haue beene gotten by labour in GODS seruice? If whilst the Captaine and other souldiers did enter a rich City, to take the spoile, one souldier should say, I will stay and come in the next day after, when all the spoile is gone: would not you thinke him both a coward, and also most vawise; So it is, that Christ our Saviour, and all his good souldiers, tooke the spoile of this life, enriched themselves with their labours in time: carried the same with them as billes of exchange, to the banke of Heauen, and there receiued pay of eternall glory. And is it not great folly and perversenesse in vs, to passe ouer this life in so fruitlesse affaires? Now is the time of fight for the obtaining of our crowne; now is the day of spoile to teisse on our booty; now is the market, to buy the Kingdome of Heauen; now is the time of running, to get the game and prize;

now

now is the day of sowing, to provide vs  
corne for the haruest that commeth on. If  
you omit this time, there is no more  
crowne, no more booty, no more King-  
dome, no more prize, no more haruest to  
be looked for. For as the Scripture affu-  
reth vs, *Hee that for sloth will not sow in the* Prou. 20.  
*winter, shall beg in the Summer, and no man*  
*shall giue vnto him.*

14 But if this consideration of gaine The obligation and charge by delay.  
cannot moue thee (gentle Reader) as  
indeede it ought to doe, being of such  
importance as it is, and irreuocable  
when it is once past: yet weigh with  
thy selfe, what obligation and charge  
thou drawest on thee, by every day  
which thou deferrest thy conuersion,  
and liuest in sinne. Thou makest each  
day know, which thou must once vn-  
doe againe: thou heapest that together,  
which thou must once disperse againe:  
thou eatest and drinkest that houely,  
which thou must once vomit vp againe:  
I meane, if the best fall out vnto thee:  
that is, if thou doe repent in time, and  
God doe accept thereof (for otherwise  
woe be vnto thee) for that thou hoord-  
dest (as Saint Paul saith) wrath and ven-  
geance on thine owne head: but sup- Rom. 2.  
posing that thou receiue grace here-  
after to repent, which refuseth it now,  
yet



yet (I say) thou hast to weepe for that, thou laughdest at now : thou hast to bee heartily sorry for that, wherein thou delightest now ; thou hast to curse the day, wherein euen thou gauest consent to sinne, or else thy repentance will doe thee no good. This thou knowest now, and this thou beleuest now, or else thou art no Christian : How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares ; If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord ? If thou thinke he will not pardon thee, what folly can be more, then to offend a Prince without hope of pardon ?

Rom 2.

15 Make thine account now as thou wilt : If thou neuer doe repent and change thy life, then euery sinne thou committest, and euery day that thou liuest thereof, is increase of wrath and vengeance vpon thee in Hell, as Saint Paul prooueth. If thou doe by Gods mercy, hereafter repent and purge (for this is not in thy hands) then must thou one day lament, and bewaile, and bee heartily sorry for this delay, which now thou makest. So that by how much the more thou prolongest, and increa-

feest thy sinne: so much greater will bee thy paine and sorrow in thine amendment.

*Alto vulnere diligens & longa adhibenda est medicina* (saith Saint Cyprian:) *Lib de La. & lib. 3. epist. 5. ad Cor.*

A diligent and long medicine is to bee vsed to a deepe sore.

Our body that hath liued in many delights must bee

afflicted (saith Saint Ierom) our laughing must bee recompensed with long weeping. *Epist. 27. ad Eustoch.*

Finally, Saint Ambrose agreeing therewith saith;

*Grandi plage alta & prolixa opus est medicina*: Vnto a great wound, a deepe and long medicine is *Ad virog. lapsam. 6. Di.*

needfull.

16 Marke here (deare brother) that the labour of thine amendment must

be very great: and that it cannot bee auoided.

What madnesse is it then for thee, now to inlarge the wound, knowing

that the medicine must afterwards be so painefull?

What cruelty can bee more against thy selfe, then to driue in

thornes into thine owne flesh, which thou must after pull out againe with so

many teares? Wouldest thou drinke that

cup of poysoned liquor, for a little pleasure in the taste, which would cast thee

soone after into a burning seauer; torment by bowels within thee; and either

dispatch thy life, or put thee in great jeopardy?

Psal. 26.

The exam-  
ple of the  
sheepe saued  
on the Crosse  
discussed.

16 But here I know thy refuge will be, as it is to all them, whereof the Prophet saith : *Mentita est iniquitas sibi* : Iniquity hath flattered and lyed vnto her selfe; thy refuge (I say) will be to alledge the example of the good theefe, saued euen at the last houre vpon the crosse, and carried to Paradise that same day with Christ, without any further toyle of amendment. This example is greatly noted, and vrged by all those which deferre their conuersion, as surely it is, and ought to be. of great comfort to euery man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despaire of GODS mercy, which in no case hee ought to doe. For the same GOD which saued that great sinner at that last houre can also (and will) saue all them that heartily turne vnto him, euen at the last houre. But (alas) many men doe flatter and deceiue themselves with misvnderstanding, or rather misvsing of this example.

17 For we must vnderstand (as Sainct *Anstien* well noteth) that this was but one particular act of Christ, which maketh no generall rule : euen as we see that a temporall Prince pardoneth sometime a malefactor, when hee is

come



come to the very place of execution: yet were it not for euery malefactor to trust therevpon: for that this is but an extraordinary act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glory, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and \* the Apostles themselves either doubted, or lost their faith of his God-head. Beside all this the confession of the theefe was at such time; as hee could neither be baptized, nor haue further time of amendment. And wee hold, that at a mans first conuersion, there is required nothing else but to beleue, and to be baptized. But it shall not be amisse to put to Saint *Augustines* very words vpon this matter. For thus he writeth.

**B**  
\* The blas-  
sed Virgin,  
likewise &  
other god-  
ly women  
were by,  
but said no-  
thing (that  
we read of)  
in his de-  
fence. A  
plaine  
breach of  
the first,  
fifth, sixth,  
and ninth  
comman-  
dement.  
*See m 120.*  
*de temp.*

18 It is remediless perill, when a man giueth himselfe ouer so much to vices, as he forgetteth that he must giue account thereof to GOD: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memory of the

the iudgement to come, &c. But (dearly beleeued) lest the new felicity of the beleeuing theefe on the crosse doe make any of you too secure and remisse: lest peraduenture some of you say in your heart: My guilty conscience shall not trouble nor torment me: my naughty life shall not make me very sad: for that I see euen in a moment all sinne forgiven vnto the theefe, we must consider first in that theefe, not onely the shortnesse of his beleeffe, and confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust<sup>e</sup> did stagger. Secondly, shew me the faith of that theefe in thy selfe, and then promise to thy selfe his felicity. The Deuill doth put into thy head this security, to the end he may bring thee to perdition. And it is vnprofitable to number all them which haue perished by the shadow of this deceitfull hope. Hee deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercy at the last day shall helpe or relieue him. It is hatefull before God when a man vpon confidence of repentance in his old age, doth sin the more freely. The happy theefe, whereof we haue spoke, happy (I say) not for that hee tooke  
hold

**B**  
The blessed Virgin, S. Iohn, and others, as afore: and this flaggering must needs be sinne.

hold of the way, but for that hee tooke hold of the way it selfe in Christ, laying hands on the prey of life : and after a strange manner, making a booty of his owne death : he (I say) neither did defer the time of his saluation wittingly, neither did he deceitfully put the remedy of his state in the last moment of his life, neither did he desperately reserue the hope of his redemption vnto the houre of his death ; neither had he any knowledge either of Religion, or of Christ before that time. For if he had, it may be, he would not haue been the last amongst the Apostles in number, which was made the former in the Kingdome.

19 By these words of Saint *Augustine* we are admonished (as you see) that this particular fact of Christ maketh no generall rule of remission to all men : not for that Christ is not alwaies ready to receiue the penitent as he promiseth ; but for that euery man hath not the time or grace to repent, as he should at that houre, according as hath beene declared before. The generall way that God proposeth to all, is that which *The generall way.* Saint Paul saith ; *Finis secundum opera ipsorum* : The end of euill men is according to their workes. *2 Cor. 11.* Look how they liue, and so they die. To this effect saith the



Of delay.

The second part.

Psal. 61.

Eccles. 31.

Gal. 6.

That the  
conuerſion  
made at the  
laſt day, is  
very doubt-  
full.

The Prophet ; One God ſpake and I beare  
theſe two things from his mouth : power  
belongeth to GOD, and mercy vnto thee (O  
Lord) for that thou wilt render to euery  
man according to his workes. The Wiſe  
man maketh this plaine, ſaying ; The way  
of ſinners is paved with ſtones, and the  
end is hell, darkneſſe, and puniſhment. Finally,  
Saint Paul maketh this generall and  
peremptory concluſion ; Bee not decei-  
ued, GOD is not mocked, looke what a man ſoweth,  
and that ſhall he reape. Hee that ſoweth  
in fleſh ſhall reape corruption : hee that  
ſoweth in ſpirit ſhall reape life euerlaſting.  
In which words he doth not onely lay  
downe vnto vs the generall rule whereunto  
we muſt truſt ; but alſo ſaith further  
that to perſwade our ſelues the contrary  
thereof, were to mocke and abuſe God  
which hath layd downe this law vnto  
vs.

20 Notwithſtanding (as I haue ſaid)  
this barreth not the mercy of God from  
vſing a priuiledge to ſome at the very  
laſt caſt. But yet miſerable is that man  
which placeth the anker of his eternall  
wealth or wo, vpon ſo tickleſome a point  
as this is. I call it tickleſome, for that  
all Diuines which haue written of this  
matter, doe ſpeake very doubtfully of  
the conuerſion of a man at the laſt day.

And although they do not absolutely condemn it in all, but do leaue it as vncertaine vnto Gods secret iudgement yet do they incline to the negatiue part, and do alledge foure reasons for which that conuersion is to be doubted insufficient for a mans saluation.

21 The first reason is, for that the extreame feare, and paines of death, being (as the Philosopher saith) the most terrible of all terrible things, doe not permit a man so to gather his spirits and senses, at that time, as is required for the treating of so weighty a matter with God; as is our conuersion, and saluation. And if we see often, that a very good man cannot fixe his minde earnestly vpon heavenly cogitations, at such time as he is troubled with the passions of collicke, or other sharpe diseases; how much lesse in the anguishes of death can a worldly man do the same being vnacquainted with that exercise, and laden with the guilt of many and great sinnes; and cloyed with the loue, both of his body, and things belonging therevnto?

*The first  
reason.*

22 The second reason is, for that the conuersion which a man maketh at the last day, is not (for the most part) voluntary, but vpon necessity, and for feare:

*The second  
reason.*

*Of delay.*

*The second part.*

*2 King. 16.*

feare : such as was the repentance of *Simei*, who hauing grieuouſly offended *King David*, in time of his affliction : afterward when he ſaw him in proſperity againe, and himſelfe in danger of puniſhment: he came and fel downe before him

*2 King. 19.*

and asked him forgiuenesse with teares. But yet *David* well perceiued the matter how it ſtood, and therefore though he ſpared him for that day, wherein he would not trouble the mirth with execution of iuſtice, yet after he gaue order that he ſhould be vſed according to his deſerts.

*2 King 1.*

*The third  
reaſon.*

*Ier. 13.*

23 The third reaſon is, for that the cuſtome of ſinne, which hath continued all the life long, is ſeldome remoued vpon the inſtant, being growne into nature it ſelfe, as it were : For which cauſe GOD ſaith to euill men by the Prophet *Ieremy* : *If an Ethiopian change his blacke ſkinne, or a Leopard his ſpots that are on his backe : then can you alſo doe well hauing learned all dayes of your life to doe ill.*

*The fourth  
reaſon.*

24 The fourth cauſe, for that the acts of vertue themſelues cannot be of ſo great value with GOD, in that inſtant, as if they had beene done in time of health before. For what great matter is it (for examples ſake) to pardon this



thine enemies at that time, when thou canst hurt them no more ? To giue thy goods away, when thou canst vse them no more ? To abandon thy concubine, when thou canst keepe her no longer ? To leaue off to sinne, when sinne must leaue thee ? All these things are good and holy, and to be done by him, which is in that last state : but yet they are of no such value, as otherwise they would be, by reason of this circumstance of time which I haue shewed. A fifth reason, might be taken of experience of what we see often times; that such as repent after that manner; if they recouer againe, they are afterward as bad as they were before, and sometimes much worse: in which (without question) was no true repentance in them.

These are reasons why there is much doubt made of these last conuersions : not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) what I say : and (it may be) it shall be needfull to expound my meaning more mainly, lest any man mistake me. What say I then ? That a man which repenteth not but at the end, shall be damned ? I do not say so. What then ? I say he shall be saued ? No, what then doe

doe I say? I say I know not; I say, I presume not: I promise not, I know not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this dangerous and vncertaine point? repent then while thou art whole. For if thou repent while thou art in health, whensoever the last day shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent then, when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee.

26 And here now would I haue the carefull Christian to consider (with me) but this one comparison that I will make. If those which doe shew a kinde of repentance at the last day, doe passe hence notwithstanding in such dangerous doubtfulnesse, what shall wee thinke of all those which lacke either time or ability, or will, or grace to repent at all, at that houre? What shall we say of all those which are cut off before? Which dye suddenly? Which are stricken senselesse, or franticke, as we see many are? What shall we say of those, which are abandoned by G O D, and left vnto vice, euen vnto the last breath in their bodies? I haue shewed before out of

Saint

Saint Paul, that ordinarily sinners dye 2 Cor. 12.  
 according as they live. So it is as it  
 were a priuiledge for a wicked man, to  
 haue his repentance to be begun, when  
 he is to dye. And then if his repentance  
 when it doth come) be so doubtfull :  
 what a pitifull case are all others in ?  
 I meane the more part, which repent  
 not at all: but dye as they liued, and are  
 forsaken of God in that extremity, ac-  
 cording as hee promiseth, when hee  
 saith ; For that I haue called you, and you  
 haue refused to come : for that I held out  
 my hand, and none of you would vouchsafe  
 to take it : I will laugh a. so at  
 your destruction, when anguish and calamity  
 shall come upon you. You shall call upon me, and  
 I will not heare : you shall rise betimes in the  
 morning to see me, but you shall not finde  
 me.

Prou. 14.  
 Ier. 35.

27 When a worldling doth see that  
 the brightnesse of his honour, vaine-  
 glory, and worldly pomp is consumed &  
 when the heate of concupiscence, of  
 small loue, of delicate pleasures is  
 quenched : when the beautifull Sum-  
 mer-day of this life is ended, and the  
 sterious Winter-night of death draw-  
 nigh : then will hee turne vnto God ;  
 then will hee repent ; then will hee re-  
 pent himselfe, and make his conuer-  
 sion.



sion. When he can liue no longer, he  
 will promise any paines : what hearing  
 or studying of the word of God you  
 will ; what toile or labour in his voca-  
 tion you will ; what prayer you will ;  
 what fasting you will ; what almes deeds  
 you can desire ; what austerity you can  
 imagine : he will promise it (I say) vpon  
 a condition, that he might haue life a-  
 gaine : vpon condition that the day  
 might be prolonged vnto him, though  
 if G O D should grant him his request  
 ( as many times hee doth ) hee would  
 performe no one point thereof, but be  
 as carelesse as hee was before. When  
 such shall cry, with sighes and groanes  
 as piercing as swords, and yet shall  
 not bee heard, what comfort then will  
 they hope for to finde ? For whether  
 will they turne themselues in this di-  
 stress ? Vnto their worldly wealth, po-  
 wer, or riches ? Alas, they are gone ;  
 and the Scripture saith ; *Riches shall not  
 profit in the day of reuenge.* Will they  
 turne vnto these carnall friends ? But  
 what comfort can they giue, besides  
 onely weeping, and comfortlesse mour-  
 nings ? Will they aske helpe of the Saints,  
 to pray for them in this instant ? Then  
 must they remember what is written,  
*The Saints shall reioyce in glory, and exulta-*

Prou. 11.

Psal. 149.

tion shall bee in their mouths, and two edged swords in their hands to take vengeance upon nations, and imprecations upon people, to binde kings in fetters, and noble men in manacles of iron: to execute upon them the prescript judgement of G O D: and this is the glory of all his Saints. Their onely refuge then must be vnto G O D, who indeed is the onely refuge of all: but yet in this case, the Prophet saith here; that Hee shall *Prov. 1.* not beare them, but rather contemne and laugh at their misery. Not that he is contrary to his promise of receiuing a sinner, At what time soeuer he repenteth, and turneth from his sinne: But for that this turning at the last day is not commonly true repentance, and conuersion, for the causes before rehearsed.

28 To conclude then this matter of delay, what wise man is there in the world, who reading this, will not feare the deferring of his conuersion, though it were but for one day? Who doth know whether this shall bee the last day, or no, that euer G O D will call him in? G O D saith; I called, and you refused to come: I held out my hand, and you would not looke towards me; and therefore will I forsaken you in your extremity. Hee doth not say how many times, or how long he did call, and hold out his hand. God *Prov. 8.* saith;

Of delay.

The second part.

Apoc. 3.

saith ; I stand at the doore and knocke : but he saith not how often he doth that , or how many knocks he giueth. Againe, he said of wicked *Jezabel*, the fained Prophetesse in the Apocalyps ; I have giuen her time to repent, and shee would not, and therefore shall shee perish ; but he saith not how long this time of repentance endureth. We reade of wonderfull exam-

Herod.

ples herein. *Herod* the father had a call giuen him, and that a loud one, when *John Baptist* was sent vnto him, and when his heart was so farre touched, as he willingly heard him, and so followed his counsell in many things, as one Euangelist noteth : but yet because hee deferred the matter, and tooke not time when it was offered, hee was cast off againe, and his last doings made worse then his former. *Herod Tetrarche*

Marke 6.

*Herod the  
second  
Luke 11.*

the sonne, had a call also, when he felt that desire to see Christ, and some miracle done by him ; but, for that he answered not vnto the call, it did him no good but rather much hurt. What a great knock had *Pilate* giuen him at his heart, if he had beene so gracious as to haue opened the doore presently, when hee was made to vnderstand the innocencie of Christ : as appeareth by washing his hands in testimony thereof, and his

Pilates.

Luke 13.

Marke 14.

Mat. 27.

wife



wife also sent him an admonition about the same? No lesse knocke had King Agrippa at his doore, when he cried out at the hearing of Saint Paul; O Paul, thou perswadedst me a little to be a Christian! But because he deferred the matter, this motion passed away againe.

Agrippa.  
Acts. 26.

29 Twice happy had Pharae beene, if he had resolved himselfe presently, upon that motion that he felt, when hee cried to Moses? *I haue sinned, and God is iust.* But by delay hee became worse then euer he was before. Saint Luke reporteth how Felix the Gouvernour of Iewry for the Romans, conferred secretly oftentimes with Saint Paul, that was prisoner; and heard of him the faith in Christ, wherewith he was greatly moued, especiall at one time, when Paul disputed of Gods iustice, and the day of Iudgement; whereat Felix trembled: but yet he deferred this resolution, willing Paul to depart, and to come againe another time: and so the matter by dilation came to no effect. How many men doe perish daily: some cut off by death; some left by God, and giuen ouer to a reprobate sence: which might haue found grace, if they had not deferred their conuersion from day to day, but had made their resolution presently, when

Pharae.

Exod. 9.

Acts 24.  
Felix.

Of duty.

The dangers  
of passing  
the day of  
our voca-  
tion.

Exod. 33.

Rom. 9.

Isa. 55.

they felt God to call within their heart?

30 God is most bountifull to knock and call: but yet he bringeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuselesse before his iustice, and do not know whether euer it will bee offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, wee be vnto that party; for a thousand worlds will not purchase it againe. Christ sheweth wonderfully the importance of this matter, when entering into Ierusalem amidst all his mirth and glory of receiuing, hee could not cause but weepe vpon that City, crying out with teares; O Ierusalem, if thou knewest also these things which appertaine to thy peace, euen in this thy day: but now these things are hidden from thee. As if hee had said; If thou knewest (Ierusalem) as well as I doe, what mercy is offered thee euen this day, thou wouldest not doe as thou doest, but wouldest presently accept thereof: but now this secret iudgement of my Father is hidden from thee, and therefore thou makest little account thereof

thereof, vntill thy destruction shall come suddenly vpon thee : as soone after it did.

31 By this now may be considered the great reason of the wise mans exhortation ; *For eslowe not to turne to G O D : nor doe not defer it from day to day : for his wrath will come vpon thee at the sudden , and in time of reuenge it will destroy thee.* Eccles. 5.

It may be seene also vpon what great cause the Apostle exhorteth the Hebrews so vehemently ; *Dum cognominatur hodie : To accept of grace euen whiles that very day endured, and not to let passe the occasion offered.* Which euery man applying to himselfe, should follow in obeying the motions of Gods spirit within him : and accepting of Gods vocation without delay : considering what a grieuous sinne it is to resist the holy Ghost. Euery man ought (I say) when he feeleth a good motion in his heart to thinke with himselfe ; now God knocketh at my doore, if I open presently he will enter, and dwell within me. But if I deferre it vntill to morrow, I know not whether he will knock againe or no. Euery man ought to remember still that saying of the Prophet, touching Gods spirit, *Hodie si vocem eius audieritis, nolite obdurare corda vestra :* Heb. 4. A 817. Apoc. 3. Psal. 94. If you heare his voyce cal-



Of delay.

The second part.

ling on you to day, do not harden your hearts, but presently yeeld vnto him.

32 Alas (deare brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grievous; thine enemy more strong; thy selfe more feeble; thy difficulties of conversion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanity. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of goodlineffe, which is indeed the only true gaine of time. If it seeme pleasant to thee for the present, yet remember what the Prophet saith; *Juxta est dies perditionis, et ad se festinant tempora*: The day of perdition is at hand, and the times of destruction make hast to come on. Which day being once come, I marueile what hope thou wilt conceiue. Dost thou thinke to cry *Peccaui*? It shall be well truly if thou canst doe it: but yet thou knowest that *Pharao* did so, and got nothing by it. Dost thou intend to make a good Testament, and to be liberall in almes deeds at that time? This, as the case may be, is very commendable: but yet thou must remember

Godlineffe  
the only  
gaine of  
time.

Deut. 32.

Exod 9.

member also, that the Virgins which Mar. 25.  
 filled their Lampes, at the very instant  
 were shut out, and vtterly reiectcd by  
 Christ. Doeſt thou thinke to weepe and  
 mourne, and to moue thy Iudge with  
 teares at that instant? Firſt, this is now  
 in thy hands to doe at thy pleasure;  
 and yet thou muſt conſider alſo that  
*Eſau* failed, though hee ſought it with  
 teares; as the Apoſtle well noteth. Heb. 12.  
 Doeſt thou meane to haue many good  
 purpoſes, to make great promiſes, and  
 vowes in that deſtreſſe? Call to minde  
 the caſe of *Antiochus* in his extremities. 2 Mac. 9.  
 what promiſes of good deedes what  
 vowes of vertuous life made hee to  
 GOD, vpon condition he might eſcape,  
 and yet preuailed he nothing thereby?  
 All this is ſpoken not to put them in  
 deſpaire, which are now in thoſe laſt  
 calamities, but to diſſwade others from  
 falling into the ſame: aſſuring thee  
 (gentle Reader) that the Prophet ſaid  
 not without a cauſe; Seeke vnto GOD  
 while hee may be found, call vpon him while  
 he is neere at hand. Eſay 55. 4. 11  
 Now is the time accep-  
 tabl., now is the day of ſaluation, ſaith 2 Cor. 6. 12  
 Saint Paul. Now is God to be found, and  
 neere at hand to embrace all them that  
 truly turne vnto him: and make firme  
 reſolution of vertuous life hereafter.

Tract. 33.  
15/10/10.

If we defer this time, we haue no warrant that he will either call vs, or receiue vs hereafter: but rather many threats to the contrary, as hath beene shewed. Wherefore I will end with this one sentence of Saint *Augustine*, that he is both a carelesse, and a most gracelesse man, which knowing all this, will venture notwithstanding the eternity of his saluation and damnation, vpon the doubtful euent of his finall repentance.

## CHAP. VI.

*Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardnesse of heart.*

**B**E sides al impediments which hitherto haue beene named, there are yet diuers others to be found: if any man could examine the particular consciences of all such as doe not resolve. But these three here mentioned, and to bee handled in this Chapter, are so publike and knowne, as I may not passe them ouer, without discovering the same: for that many times men are euill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient



to avoid the danger of the sicknesse.

2 First then, the impediment of *Of Sloth*,  
Sloth is a great and ordinary let of resolution to many men but especially in idle and delicate people, whose life hath bin in all ease and rest, and therefore doe perswade themselves that they can take no paines, nor abide any hardnesse, though neuer so faine they would. Of which Saint Paul saith; that *Nice people shall not inherit the Kingdome of Heauen* 1 Cor. 6. These men will confesse to be true, as much and more too then is said before : and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it : they can take no paines in their severall callings : and in the generall they cannot fast ; they cannot watch ; they cannot pray. They cannot leaue their disports, recreations, and metty companions : they should dye presently (as they say) with melancholy, if they did it ; yet in their hearts, they desire (forsooth) that they could doe the same : which seeing they cannot, no doubt (say they) GOD will accept our good desires. But let them hearken a little what the Scripture saith hereof ; *Desires doe kill the slothfull man* (saith Salomon) *his hands will not full* Prou 21. 25

Of sloth.

The second part.

Mat. 25.

Mat. 21.

to any worke, all the day long hee conuertieth  
and desireth : but he that is iust, will doe,  
and will not cease. Take the slothfull and  
vnprofitable seruant, (saith Christ) and  
fling him into utter darknesse, where shall  
bee weeping and gnashing of teeth. And  
when he passed by the way, and found  
a fig-tree with leaues without fruit,  
hee gaue it presently an euermlasting  
curse.

Four effects  
of sloth.

I  
Drowsinesse  
Prou. 19.

Ephes 5.  
Mat. 13.  
Mat. 24.  
And 25.

3 Of the fountaine of sloth doe  
proceed many effects that hinder the  
slothfull from resolution. And the first  
is, a certaine heauinesse and sleepy  
drowsinesse toward all goodnesse, accor-  
ding as the Scripture saith; *Pigredo mit-  
tit soporem* : Sloth doth bring drow-  
nesse. For which cause Saint Paul saith;  
*Surge qui dormis*. Arise thou that art a-  
leepe. And Christ crieth out so often;  
*Videte, vigilate* : Looke about you and  
watch. You shall see many men in the  
world, with whom if you talke of a Cow,  
or a Calfe, or a fat Oxe, of a peece of  
ground, or the like ; they can both  
heare and talke willingly and freshly :  
but if you reason with them of their  
saluation, and their inheritance in the  
Kingdome of Heauen, they answer not  
at all, but will heare, as if they were in  
a dreame. Of these men then saith the

wise

wife man; How long wilt thou sleepe, O sloth-  
full fellow? When wilt thou rise out of thy  
dreame? A little yet wilt thou sleepe: a little  
longer wilt thou slumber: a little wilt thou close  
thy hands together and take rest? And so pover-  
ty shall hasten upon thee as a running post, and  
beggery as an armed man shall take and possesse  
thee...

Prou. 6.

And 24.

2 The second effect of sloth is fond  
feare of paines, and labour, and casting  
of doubts where none be, according  
as the Scripture saith: *Pigrum deicit ti-*  
*mor*: Feare discourageth the slothfull  
man. And the Prophet saith of the like;  
*They shake for feare where there is no*  
*feare*. These men doe frame vnto them-  
selues strange imaginations of the ser-  
uice of G O D, and dangerous euents,  
if they should follow the same. One  
saith; If I should giue much, it would  
without doubt make me a begger. An  
other saith; If I should still imploy  
my selfe to painefull labour, it would  
kill me ere long: A third saith; If I  
should humble my selfe as is required,  
euery body would treade me vnder  
their feete. And yet all this is nothing  
else but sloth, as the Scripture testifi-  
eth in these words; *Dicit piger, leo est*  
*fortis in medio platearum, occidendus sum*:  
The slothfull man saith Strong still in

2

Feare.

Prou. 19.

Psal. 53.

Prou. 28.

his



his house. There is a Lion without, If I should goe out of doores to labour, I should certainly be slaine in the midst of the streets,

*Pusillanimitas.*  
Eccel. 22.

5 A third effect of sloth is pusillanimity and faintnesse of heart, whereby the slothfull man is ouerthrowne, and discouraged by euery little contrariety or difficulty, which he findeth in vertue, or which he imagineth to find therein. Which the wise man \* signifieth when hee saith ; *In lapide luteo lapidatus est piger* : The slothfull man is stoned to death with a stone of dirt : that is, he is ouerthrowne with a difficulty of no importance. Againe, *De stercore boum lapidatus est piger* : The slothfull man is stoned dead with the dung of Oxen, which commonly is of matter so soft, as it can hurt no man.

**B**  
\* The vulgar translation to readeth, but now it is found that there is in it misse the sense of the Text in both places here alleged. And yet the matter it selfe is true, though it haue no warrant hence.  
*Laziness.*  
Pro. 26.  
Pro. 1. 3.

6 A fourth effect of sloth is idle laziness : which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these words : *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo* : As a doore is tossed in and out vpon his hinges, so is a slothfull man, lying lazily vpon his bed. And againe, *Vult & non vult piger* :

A slothfull man will and will not. That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the Scripture describeth this lazines, saying; *The slothfull man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.*

*Prou. 26.*

7 All these and many more are the effects of sloth: but these foure especially haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talke of, for he that liueth in a slumber, and will not heare, or attend to any thing that is said of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by euery little blocke that he findeth in the way: and lastly, is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gained, to any such purpose as wee speake for.

8 To remoue therefore this impediment, this sort of men ought to lay before their eyes the labours of CHRIST, and of his Saints, the exhortations they vse to other men, to take like paines: the threats made in Scripture against them that labour not: the condition.

*Memoria  
remou  
sloth.*

Q. Job.

dition of our present warfare, that requireth trauell: the Crowne prepared for it: and the misery insuing vpon idle and lazy people. And finally, if they cannot beare the labour of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour and torments of the life to come, which must be both intollerable and euerlasting?

2 Theff. 3.

9 Saint Paul saith of himselfe and others, to the Thessalonians; *We did not eate our bread of free cost, when wee were with you: but did worke in labour and wearinesse both day and night: thereby to giue you an example of imitation: denouncing further vnto you, that If any man would not worke he should not eate.*

Mat. 20.

Christ in his parable still reprehended grievously those that stood idle, saying; *Quid hic statis toto die otiosi: Why do you stand here all the day idle, and doing nothing?*

John 15.

I am a vine (saith Christ) and my Father is an Husbandman: every branch that beareth not fruit in me, my Father will cut off, and cast into the fire.

Luke 13.

And in another place; *Cut downe the unprofitable tree: why doth it stand here, and occupy up the ground for nothing?*

Mat. 11.

And againe; *The Kingdome of Heauen is subject to force.*



force t and men doe gaine it by violence and labour. For which cause the wise man also saith ; *whatsoever thy hand can doe* Eccle. 9. *in this life, doe it instantly ; for after it, there is neither time, nor reason, nor wisdom, nor knowledge that wee can imploy.* And againe the same wise man saith ; *The* Prou. 12. *laxie band worketh beggery to it selfe, but the laboursome and valiant hand heapeth up great riches.* And yet further to the same effect ; *The slothfull man will not sow* Prou. 20. *in the winter, for that it is cold : and therefore he shall beg in the Summer, and no man shall take pittie on him.*

10 All this pertaineth to shew, how that this life is a time of labour, and not of idlenesse, and appainted vnto vs for the attaining of Heauen : it is the market wherein wee must buy : the battle wherein we must fight, and obtaine our crowne ; the winter wherein we must sow : the day of labour wherein we must sweare, and get our penny. And he that passeth ouer lazily this day (as the most part of men doe) must suffer eternall pouerty, and need in the life to come, as in the first part of this Booke more at large hath bin declared. Wherefore the wise man (or rather the holy Ghost by his mouth) giueth each one of vs, a most vehement admonition and exhortation in these words ;

Of the

## The second part.

Prou. 6.

words; Runne about: make haste: stir up thy friend: giue no sleepe vnto thine eyes: let not thine eye-lids slumber: they shal slip out as a doe from the hands of him that held her: and as a bird out of the hands of the fowler. Goe vnto the Emmet (thou slothfull man) and consider her doings, and learne to bee wise: shee hauing no guide, teacher or captain, provideth meate for her selfe in the Summer, and gathereth together in the barkest, that which may serue her to feed vpon in the winter. By which word wee are admonished, in what order we ought to behaue our selues in this life, and how diligent and cartfull we should be in doing of all good workes (as Saint Paul also teacheth) considering that as the Emmet laboureth most earnestly in the haruest time, to lay vp for the winter to come: so we should for the next world: and that slothfulnesse to this effect, is the greatest and most dangerous let that may be. For, as the Emmet should dye in the Winter most certainly for hunger if she should liue idley in the Summer: so without all doubt they are to suffer extreame need and misery in the world to come, who now for sloth do omit to labour.

Colos 1.  
Rom. 12.  
Gal. 6.

Of right  
guy.

11 The second impediment is called by me in the title of this Chapter, Negligence.

ligence. But I doe vnderstand thereby  
 a further matter then commonly this  
 world importeth. For I doe compre-  
 hend vnder the name of Negligence  
 all carelesse and dissolute people, which  
 take to heart nothing that pertaineth  
 to God or godlinesse, but only attend to  
 worldly affaires, making their saluati-  
 on, the least of their cogitations.  
 And vnder this kind of negligence is  
 contained both Epicurisme (as Saint Paul  
 noteth in some Christians of his daies,  
 who began onely to attend to eat and  
 drinke, and to make their bellies their  
 God; as many of our Christians now  
 do) and also a secret kind of Atheisme, or  
 denying of God: that is, of denying him  
 in life & behavior, as Saint Paul expoun-  
 deth it. For albeit these men in words  
 doe confesse God, and professe them-  
 selues to be as good Christians as the  
 rest: yet secretly indeed they doe not  
 belecue God: as their life and doings do  
 declare. Which thing Ecclesiasticus dis-  
 couereth plainly, when he saith; *Ve dis-*  
*solutus corde, quia non credunt Deo*: Woe bee-  
 vnto the dissolute, and carelesse in heart,  
 which doe not belecue God. That is,  
 though they professe that they belecue  
 and trust in him: yet by their dissolute  
 and careles doings, they testifie that in  
 their

Epicurisme  
 or life of  
 Epicurus.  
 Phil. 3  
 Rom. 16.

Tit. 9.

Ecclesi. 26



their hearts they beleue him not: for that they haue neither care nor cogitation of matters pertaining to him.

*Of carelesse  
Atheists.  
Deut. 22.*

*Apoc. 3.*

12 This kind of men are those which the Scripture noteth and detesteth for plowing with an Oxe and an Asse together: for sowing their ground with mingled seed: for wearing apparell of linse-woolse, that is, made of flax and wool together. These are they of whom C H R I S T saith in the Reuelation; *I would thou wert either cold or hot. But for that thou art luke-warme, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they which can accord all Religions together, and take vp all controuersies by onely saying, that either they are differences of small importance, or else that they appertaine onely to learned men to thinke vpon, and not vnto them. These are they which can apply themselves to any company, to any time, to any Princes pleasures, for matters of life to come. These men forbid all talke of spirit, Religion, or deuotion in their presence: onely they will haue men eate, drinke, and bee merry with them: tell newes of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe over this life

in

in lesse consideration of God, then the very Heathens did : and hath not the Scripture reason then, in saying that these men in their hearts and workes are Atheists ? Yes, surely. And it may be proued by many rules of Christ. As for example : this is one rule set downe by himselfe ; *By their fruits yee shall know them,* Luke 6. For such as the tree is within such is the fruit which that tree sendeth forth. Againe ; *The mouth speaketh from the abundance of the heart,* and consequently seeing their talke is nothing but of worldly vanities, it is a signe there is nothing in their hearts but that. And then it followeth also by a third rule ; *Where the treasure is, there is the heart,* Mat. 6. And so seeing their hearts are onely set vpon the world : the world is their onely treasure, and not God. And consequently, they preferre that before God, as indeed Atheists doe.

13 This impediment reacheth farre and wide at this day, and infinite are the men which are intangled therewith : and the cause thereof, especially, is inordinate loue of the world : which bringeth them to hate GOD, and to conceiue enmity against him, as the Apostle saith : and therefore no maruell, though indeede they neither be-  
leue

*The chief  
cause of the  
sin at  
this day.  
1 Ioh. 2.*

leeue nor delight in him. And of all other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and besides that doe allowe all meanes whereby they may be cured. For, as there were small hope to be conceived of that patient, which being grievously sicke, should neither feele his disease, nor beleue that hee were distressed, nor abide to heare of Physicke, or Physicians, nor accept of any counsell that should be offered, nor admit any talke or consultation about his curing: so these men are in more dangerous estate then any other, for that they know not their owne danger: but perswading themselves to be more wise then their neighbours, doe remove from their cogitations of things, whereby their health might be procured.

The way  
to cure careless  
men.

14 The onely way to doe these men good (if there be any way at all) is to make them know that they are sicke and in great danger: which in our case may be done best (as it seemeth to me) by giuing them to vnderstand, how farre they are off from any one peece of true Christianity, and consequently from all hope of saluation that may be had



had thereby. GOD requireth at our hands ; that we should love him and serve him with all our heart, with all our soule, and with all our strength. These are the perscript words of God, set downe both in the old and new law. And how farre (I pray thee) are these men off from this, whi h imploy not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in GODS service, nay, nor the least part thereof? GOD requireth at our handes that wee should make his lawes and precepts our study, and cogitations : that wee should thinke on them continually, and meditate vpon them both day and night, at home and abroad, early and late, when we goe to bed, and when wee rise in the morning : this is his commandement, and there is no dispensation therein. But how farre are those men from this, which bestow not the third part of their thoughts vpon this matter, no, not the hundreth part, nor scarce once in a yeere doe talke thereof? Can these men say they are Christians, or that they belecue in God?

IS CHRIST making the estimate of things in this life, pronounced this sentence ; *Vnum est nec arium* : One onely thing is necessary, or of necessity

Dent. 5.  
Mat. 23.  
Luk. 10.

Dent. 6.  
And 10.  
Ioh. 14.

tie in this world : meaning the diligent and carefull service of God. These men finde many things necessary beside this one thing, and this nothing necessary at all. How farre doe they differ then in iudgement from CHRIST? Christs Apostle saith, that a Christian *must neuer loue the world, nor any thing in the world.* These men loue nothing else, but that which is of the world. Hee saith ; that *Whosoever is a freind to the world, is an enemy to CHRIST.* These men are enemies to whosoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *we should pray still.* These men pray neuer. Christs Apostle saith; that *Conuersione, uncleaneſſe, or scurrility, should not be so much as once named among Christians.* These men haue no other talke but such. Finally, the whole course, and canon of Scripture runneth, that Christians should be ; *Attenti, vigilantes, solliciti, instantes, feruentes, perenerantes sine intermissione* : That is, Attent, vigilant, carefull, instant, feruent, and perseuerant without intermission, in the service of God. But these men haue no one of these points: nor any degree of any one of these points ; but euery one the cleane contrary. For they are neither  
 attent

1 Joh. 2.

Luke 18.

Ephes. 5.

Ephes. 5.

Luke 21.

Mat. 24.

Mich 6.

Rom. 11.

Rom. 12.

Mat. 10.

attent to those things which appertain  
unto God, nor vigilant, nor solicitous,  
nor carefull, and much lesse instant and  
frequent, and least of all perseverant  
without intermission: for that they ne-  
uer begin. But on the contrary side,  
they are carelesse, negligent, lumpsie,  
remisse, key-cold, peruerse, contemning,  
and despising, yea, loathing and abhor-  
ring all matters that appertain to the  
mortifying of themselves, and true ser-  
uice of God. What part haue these men  
then in the lot and portion of Christians,  
beside only the bare name which profe-  
teth nothing.

16 And this is sufficient to shew how  
great and dangerous an impediment  
this carelesse, senselesse, and supine  
negligence is, to the resolution where-  
of we intreat. For if Christ require to  
the perfection of this resolution, that  
whosoever once espieth out the trea-  
sure hidden in the field, (that is, the  
Kingdome of Heauen, and the right way  
to come to it) he should presently goe  
and sell all that hee hath and buy the  
field; that is, hee should preferre  
the pursuite of this Kingdome of Hea-  
uen, before all the commodities of  
this life whatsoeuer, and rather venture  
they all, then to omit this treasure.

Mat. 13.

E



If Christ (I say) require this, as he doth; when will these men euer be brought to this point, which will not giue the least part of their goods to purchase that field, nor goe forth of doore to treat the buying thereof, nor will so much as thinke, or talke of the same, nor allow of him, which shall offer the meanes and wayes to compasse it?

Pag. 38.

and 34.

17 Wherefore, whosoever findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke: especially the third, and fourth, treating of the causes, for which wee were sent into this world: as also the fifth, of the account which wee must yeeld to G O D, of our time here spent; and he shall thereby vnderstand (I doubt not) the error, and danger he standeth in, by this damnable negligence wherein he sleepeth, attending onely to those things which are meere vanities: and for which hee came not into this world: and passing ouer other matters, without care or cogitation, which only are of importance, and to haue bin studied, and thought vpon by him.

Of hardnesse  
of hearts

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition

tion

tion in some men, called by the Scriptures, hardnesse of heart, or in other words, obstinacy of mind; whereby a man is settled in resolution, neuer to yeeld from the estate of sinne wherein he liueth, whatsoeuer shall, or may be said against the same. And I haue reserved this impediment for the last place in this Booke, for that it is the last: and worst of all other impediments discovered before, containing all the euill in it selfe, that any of the other before rehearsed haue, and adding besides a most willfull, and malicious resolution of sin; quite contrary to that resolution, which we so much endeouour to induce men vnto.

19 This hardnesse of heart hath diuers degrees in diuers men, and in some much more grievous then in others. For some are arrived to that high and chiefe obduration, which I named before: in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other, they will not yeelde, nor change their course. Such was the obduration of \* Pilate; though hee knew that hee condemned CHRIST wrongfully: yet not to leese the fauour of the Iewes, or incurre displeasure with his Prince, hee proceeded

*Two degrees of hardnesse of heart.*

Mat. 27.

B

\* It seemed to bee of weaknesse, rather then of such obduration, as was in Pharaoh, or is spoken of here.

Y

ded

## Of hardnesse of heart. The second part.

**Exod. 6. 78.** ded and gaue sentence against him. This also was the obduration of *Pharaoh*, who, though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of *G O D* vpon his Kingdome: yet

**Acts 16. 27.**

**B**

In these two also it seemeth rather to haue been ignorance. then obduration.

But the example is notably found in the Priests,

3. *Sa-  
har-  
sees*, who  
euer oppo-  
sed them-  
selues a-  
gainst the  
preaching  
of Christ,  
& at length  
put him to  
death.  
A *Persecu-  
tors*. A se-  
cond degree  
of obdurati-  
on.

not to seeme to bee ouercome by such simple people as they were: nor that men should thinke he would be inforced by any meane to relent, hee persecuted still in his wilfull wickednesse, vntill his last and vtter destruction came vpon him. This hardnesse of heart was also in King \* *Agrippa*, and *Felix*, gouernour of Iewry: who though in their owne conscience they thought that Saint *Paul* spake truth vnto them: yet, not to hazard their credit in the world, thy continued still and perished in their owne vanities. And commonly this obduration is in all a persecutors of vertue, and vertuous men, and especially of those that professe the truth: whom though they see euidently to bee innocent, and to haue the word of God, and equitie on their side: yet to mainetaine their estate, credit, and fauour in the world, they persist without either mercy or release, vntill *G O D* cut them off in the midst of their malice, and furious cogitations.



30 Others there are who haue not this obduration in so high a degree, as to persist in wickednesse directly against their owne knowledge, but yet they haue it in another sort : for that they are settled in firme purpose to follow the trade, which already they haue begun : and will not vnderstand the dangers thereof : but doe seeke rather meanes to perswade themselves, and quiet their consciences therein : and nothing is so offensive vnto them, as to heare any thing against the same. Of these men, holy Iob saith ; *Dixerunt Deo, Recede a nobis, Iob 21. & scientiam viarum tuarum nolumus.* They say to GOD, Depart from vs, we will not haue the knowledge of thy wayes. And the Prophet Dauid yet more expressly ; *Their fury is like the fury of Serpents, like vnto Cackatrices, that stop their eares, and will not heare the voyce of the inchanter.* By this inchanter hee meaneth the holy Ghost, which seeketh by all meanes possible to charme thee from the bewitching wherein they stand, called by the wise man, *Fascina-* Sap. 4.  
*io nugacitatis* : The bewitching of vanity. But as the Prophet saith ; *They* Zach. 7.  
*will not heare, they turne their backs, and stop their eares, to the end they may not vnderstand*

## Of hardnesse of heart. The second part.

derstand : they put their heart as an adamant stone; lest they should heare Gods law and be conuerted.

The hard-  
hearted  
Iewes.

Acts 7.

Mat. 23.

Luke 11. 13

21 The Nation of the Iewes is peculiarly noted to haue bin alwaies giuen to this great sinne, as Saint Stephen witnesseth, when he said vnto their owne faces ; You stif-necked Iewes, you haue alwayes resisted the holy Ghost. Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saints of G O D, in whom the holy Ghost spake vnto them from time to time, for amendment of their life : and for that through the light of knowledge which they had by hearing of G O D S Law, they could not in truth or shew, condemne the things which were said, or auoid the iust reprehensions vsed toward them : and yet resolu'd with themselves not to obey or change the custome of their proceedings : therefore fell they in fine, to persecute sharply their reprehensors ; whereof the onely cause was hardnesse of heart ; *Indurauerunt facies suas supra petram, et noluerunt reuerii*, Saith G O D by the mouth of *Jeremy*. They haue hardened their faces about the hardnesse of a rocke, and they will not turne to me. And in another place of the same Prophet hee complaineth

Jer. 5.

complaineth grieuouſly of this peruerſe-  
 acſſe, *Quare ergo auerſus eſt populus iſte Ieru- Ierem. 2.*  
*ſalem, auerſione contentioſa?* And why then  
 is this people in Ieruſalem reuolted from  
 me, by ſo contentious and peruerſe an  
 alienation, as they will not heare mee  
 any more, &c. And yet againe in an-  
 other place; *Quare moriemini domus Iſrael?* Ezek. 18.  
 Why will you die you houſe Iſrael? Why  
 will you damne your ſelues? Why are  
 you ſo obſtinate as not to heare: ſo per-  
 uerſe as not to learne: ſo cruell to  
 your ſelues, as you will not know the  
 dangers wherein you liue, nor vnder-  
 ſtand the miſery that hangeth ouer  
 you.

23 Doeſt thou not imagine (deare  
 brother) that G O D vſeth this kind of  
 ſpeech not onely to the Iewes, but alſo  
 to many thouſand Chriſtians, and per-  
 haps alſo vnto thy ſelfe many times e-  
 uery day: for that thou refuſeſt his  
 good motions, and other meanes ſent  
 from him, to draw thee to his ſeruiſe:  
 thou being reſolued not to yeeld  
 thereunto, but to follow thy purſuite,  
 whatſoeuer perſwaſion ſhall come to  
 the contrary? Alas, how many Chri-  
 ſtians bee there, who ſay to God daily  
 (as they did whom I named before?)

*Depart from vs, we will not haue the know- Iob 21*  
 ledge



## Of hardnesse of heart. The second part.

ledge of the wayes ? How many bee there which are able to heare good counsell ? Feare and tremble to reade good books ? Flee and detest the frequentation of godly company, lest by such occasions they might be touched in conscience, conuerted, and saued ? How many be there, which say with those most miserable hard-hearted men, whereof the Prophet speaketh, *Percussimus foedus cum morte et cum inferno fecimus pactum ?* Wee haue stricken a league with Death, and haue made a bargaine with Hell it selfe. Which is as much to say, as if they had said ; Trouble vs not, molest vs not with thy perswasions, spend not thy words and labour in vaine : talke vnto others who are not yet fetled : let them take Heauen that will : we for our parts are resolu'd : we are at a point : we haue made a bargaine that must be performed, yea, though it be with Hell and Death euerlasting.

The description of an hard heart.  
Psal 75.

23 It is a wonderfull fury ; the obduration of an hard heart ; and not without cause compared by the Prophet ( as I shewed before ) to the wilfull fury and rage of Serpents. And another place of Scripture describeth it thus ; *Duratus es, & nervus ferreus cecurix tua, & scis in aerea* : Thou art hard-hearted, and

Esay 48.

The sixth Chapter. Of hardnesse of heart.

and thy necke is a sinew of iron, and thy forehead is of brasse. What can bee more vehemently spoken to expresse the hardnesse of this mettall? But yet Saint Bernard expresseth it more at large in these words; *Quid ergo cor durum?* And what is then an hard heart? And he answereth immediately; An hard heart is that, which is neither cut by compunction, nor softned by godlineffe: nor moued with prayers: nor yeeldeth to threatning: nor is any thing holpen but rather hardened, by chastening. An hard heart is that which is ingratefull to GODs benefits: disobedient to his counsels: made cruell by his iudgements: dissolute by his allurements: vnshamefast to filthinesse: fearelesse to perills: vncurtious in humane affaires: retchles in matters pertaining to GOD: forgetfull of things past: negligent in things present: improuident for things to come.

Lib 5. d  
confid. ad  
Eng. cap. 12

24 By this description of Saint Bernard it appeareth. that an hard heart, is almost a desperate and remedilessse disease, where it falleth. For what will you doe (saith this good Father) to amend it? If you lay the grienousnesse of sinne before him, hee is not touched with compunction. If thou alledge

The expli-  
cation of  
S. Bernard  
words.

*Of hardnesse of heart. The second part.*

him all the reasons in the world, why we ought to serue G O D, and why wee ought not to offend and dishonor him: hee is not mollified by this consideration of piety. If you would request him and beseech him with teares, euen on your knees, hee is not moued. If you threaten Gods wrath against him: hee yeeldeth nothing thereunto. If G O D scourge him indeed, he waxeth furious and becommeth much more hard then before. If God bestow benefits on him: he is vngratfull. If he counsell him for his saluation: hee obeyeth not. If you tell him of G O D S secret, and seuerer iudgements: it driueth him to desperation, and to more cruelty. If you allure him with Gods mercy: it maketh him dissolute. If you tell him of his owne filthinesse: he blusseth not. If you admonish him of his perils: hee feareth not. If he deale in matters towards men: he is proud and vncourteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally; hee forgetteth whatsoever hath passed before him towards other men, either in reward of godlynesse, or in punishment of sinners. For the time present he neglecteth it, nor maketh any account of vsing it to his benefit. And of things



things to come, either of blisse, nor misery, he is vtterly vnprouident, nor will esteeme thereof, lay you them neuer so often, nor vehemently before his face. And what way is there then to doe this man good?

25 Not without great cause surely did the Wise man pray so heartily to GOD; *Anima irreuerenti, & infrenate ne iradas me*; Deliuier me not ouer (O LORD) vnto a shamelesse and vnruely soule. That is, vnto a hard and obstinate heart. Whereof hee gineth the reason in another place of the same Booke; *Cor enim durum habebit male in nouissimo*: For that an hard heart shall bee in an euill case at the last day. Oh that all hard hearted people would note this reason of Scripture! But Saint Bernard goeth on, and openeth the terror hereof more fully when he saith; *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum*. There was neuer yet hard hearted man saued, except GOD by his mercy did take away his stony heart, and giue him a heart of flesh, according to the Prophet. By which words Saint Bernard signifieth, and proueth out of the Prophet, that there are two

The danger  
of an hard  
heart.

Eccles. 23.

Eccles. 3.

Lib. 1 de  
consid. cap. 8  
Eccles. 36.

**Of hardnesse of heart. The second part.**

Two kinds  
of hearts in  
men, with  
their proper-  
ties.

kinds of hearts in men, the one a fleshy heart, which bleedeth if you but pricke it ; that is, it falleth to contrition, repentance, and teares, vpon neuer so small a checke for sinne. The other is a stony heart, which if you beat and buffet neuer so much with hammers, you may as soone breake it in peeces, as either bend it, or make it to bleed. And of these two hearts in this life dependeth all misery, or felicity for the life to come. For as God when hee would take vengeance on Pharaao, had no more grieuous way to doe it then to say ; *Indurabo cor Pharaonis* : I will harden the heart of Pharaao ; That is (as St. Augustine expoundeth) I will take away my grace ; and so permit him to harden his owne heart : so when he would shew mercy to Israel, he had no more forcible meanes to expresse the same, then to say ; *I will take away the stony heart out of your flesh, and give you a fleshy heart in stead thereof* : That is, I will take away your hard heart, and give you a soft heart that will be moued, when it is spoken to. And of all other blessings and benefits, which G O D doth bestow vpon mortall men in this life, this soft and tender heart is one of the greatest : I meane such an heart, as is soone moued

Exo 47.14.  
Aug. 1. 18.  
Super Exod.  
Ch. ferm 88  
de temp.

Ezek. 36.

to repentance: soone checked and controlled: soone pearced: soone made to bleede: soone stirred to amendment. And on the contrary part, there can bee no greater curse or malediction laid vpon a Christian, then to haue an hard and obstinate heart, which heapeth euery day vengeance vpon it selfe, and his master also: as Saint *Paul* saith, it is Heb. 6. compared by the Apostles vnto the ground, which no store of raine makes fruitfull, though it fall neuer so often vpon the same: and therefore he pronounceth thereof; *Reprobata est, maledictio proxima; cuius consummatio in combustionem*: That is, it is reprobate and next doore to malediction, whose end or consummation must be fire and burning.

26 Which thing being so, no maruell though the holy Scripture doe exhort vs so carefully from this obduration and hardnesse of heart, as from the most dangerous and desperate disease, that possibly may fall vpon the Christian, being indeed (as the Apostle signifieth) Heb. 6. the next doore to reprobation it selfe. Saint *Paul* therefore crieth; *Nolite contristari; nolite extinguere spiritum Dei*. Do you Ephes. 4. not make sad, doe you not extinguish 1 Thes. 5. the spirit of G O D; by obduration, by resisting and impugning the same. Againe;



## Of hardnesse of heart. The second part.

Heb. 13.

gaine ; *Non obduretur quis ex vobis fallacia peccati* : Let no man be hard hearted among you through the deceit of sinne.

Psal. 94.

The Prophet David also crieth ; *Hodie si vocem eius audieritis, nolite obdurare corda vestra* : Euen this day if you will heare the voice of God calling you to repentance, see you harden not your hearts against him. All which earnest speeches vsed by Gods holy spirit, doe giue vs to vnderstand, how carefully we haue to flye this most pestilent infection of an hard heart : which almighty G O D by his mercy giue vs grace to doe, and indue vs with a tender heart towards the full obedience of his diuine maiesty : such a soft heart (I say) as the wise man

3 Kings 3.

desired, when he said to God ; *Da seruo tuo cor docile* : Giue vnto me thy seruant (O Lord) an heart that is docible, and tractable to be instructed : such an heart as God himselfe describeth to bee in all them whom he loueth, saying ; *Ad quem respiciam, nisi ad pauperulum, & contritum corde, & timentem sermones meo* ? To whom will I haue regard or shew my fauour, but vnto the poore and humble of heart, vnto the contrite spirit, and to such as tremble at my speeches ?

Esay 66.

37 Behold (deere brother) what an heart G O D requireth at thy hands ; A little

little poore and humble heart (for so much importeth the diminutive *Pau-perculus*) also a contrite heart for thine offences hast : and an heart that trembleth at euery word that commeth to thee from God by his Ministers. How then wilt thou not feare at so many words, and whole discourses as haue beene vsed before, for thine awakening : for opening thy perill : for stirring thee to amendment ? How wilt thou not feare the threats and iudgement of this great Lord for thy sinne ? How wilt thou dare to proccede any further in his displeasure ? How wilt thou deferre this resolution any longer ? Surely the least part of that which hath beene said, might suffice to moue a tender heart, an humble and contrite spirit, to present resolution and earnest amendment of life. But if all together cannot moue thee to doe the same, I can say no more, but that thou hast a very hard heart indeed : which I beseech our heauenly Father to soften for thy saluation, with the precious hot bloud of his only Son, our Sauiour, who was content to shed it for that effect vpon the crosse.

28 And thus now hauing said so much as time permitted me, concerning the first generall part required at our hands  
for

*The conclusion  
of this  
whole booke*

*The conclusion.**The second part.*

B.  
As may  
appeare in  
my Preface  
to the Rea-  
der.

B.  
Which  
was, for  
that either  
time or  
health, or  
liberty did  
not permit.  
*Phil. 2.*

for our saluation; that is, concerning re-  
solution, appointed by my \* diuision in  
the beginning to be the subiect or mat-  
ter of this first booke; I will end here; de-  
ferring for a time the performance of  
my purpose for the other two Bookes  
\* vpon the causes, and reasons set down  
in an aduertisement to the Reader, at  
the very first entrance into this booke:  
nothing doubting, but if GOD shall  
vouchsafe to worke in any mans heart  
by meanes of this booke, or otherwise,  
the first point of resolution, the most  
hard of all other: then will he also give  
meanes to perfect the worke begun of  
himselſe, and will supply by other wayes  
the two principall parts following: that  
is, both right beginning, and constant  
perseuerance, wherevnto my other  
two Bookes promised are appointed.  
It will not be hard for him that  
were once reformed, to finde helpers  
and instructors enow, the holy Ghost  
in this case being alwayes at hand:  
there want not good bookes, and bet-  
ter men (GOD be glorified for it) in  
our owne Country at this day, which  
are well able to guide a zealous spirit  
in the right way to vertue, and yet (as  
I haue promised before) to meane I (by  
Gods most holy helpe and assistance) to  
send



send thee gentle Reader) as in time and ability will permit, the other two bookes also, especially if it shall please his diuine maieſty to comfort me ther-vnto, with the gaine or good of any one ſoule, by this which is already done: that is, if I ſhall conceiue or hope that any one ſoule, ſo dearly purchaſed by the precious bloud of the Sonne of G O D, ſhall be moued to reſolution by any thing that is here ſaid: that is, ſhall be reclaimed from the bondage of ſinne, and reſtored to the ſeruice of our Maker and Redeemer: which is the onely end of my writing, as his maieſty beſt knoweth.

29 And ſurely (gentle Reader) though I muſt confeſſe that much more might be ſaid for this point of reſolution, then is here touched by me, or then any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that either theſe reaſons here alledged are ſufficient; or elſe nothing will ſuffice for the conquering of our obſtinacy, and beating downe of our rebellious diſobedience in this point. Here thou maieſt ſee the principall arguments inducing thee to the ſeruice of G O D, and deteſtation of vice. Here thou maieſt ſee the

*The effect  
of that  
which hath  
been ſaid in  
this booke.  
In the firſt  
part.*

cauſe

*The conclusion.**The second part.**In the second part.*

cause and end why thou wast created: the occasion of thy coming hither: the things required at thy hand in particular: the account that will be demanded of thee: his goodnesse towards thee: his watchfulnesse over thee: his desire to win thee: his reward if thou doe well: his infinite punishment if thou doe euill: his callings: baites: his allurements to saue thee. And on the contrary part, here are discovered vnto thee the vanities and deceits of those impediments, hinderances, or excuses, which any way might let, stay, or discourage thy resolution: the fained difficulties of vertuous life are removed; the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercy: the danger of delay: the dissimulation of sloth: the desperate perill of carelesse and stony hearts are declared. What then wilt thou desire more to mooue thee? What further argument wilt thou expect to draw thee from vice and wickednesse, then all this is?

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy booke againe,

agaïne, and walke on thy carelesse life  
 as quietly as before : what hope (I be-  
 seech thee) may there be conceiued of  
 thy saluation ? Wilt thou goe to Hea-  
 uen, liuing as thou doest ? It is impossi-  
 ble. As soone thou maist driue God out  
 of Heauen, as get thither thy selfe in  
 this kind of life ? What then ? Wilt thou  
 forego Heauen, and yet escape Hell too ?  
 This is lesse possible, whatsoeuer the  
 Atheists of this world doe perswade  
 thee. Wilt thou deferre the matter,  
 and thinke of it hereafter ? I haue told  
 thee mine opinion hercof before.  
 Thou shalt neuer haue more ability to  
 doe it then now, (and it may be) neuer  
 halfe so much agaïne. If thou refuse it  
 now : I may greatly feare, that thou wilt  
 be refused hereafter thy selfe. There is  
 no way then so good (deere brother) as  
 to doe it presently whilest it is offered,  
 Breake from that tyrant which deter-  
 neth thee in seruitude : shake off his  
 chaines : cut a sunder his bonds ; runne  
 violently to Christ, which standeth rea- Luk. 23  
 dy to imbrace thee, with his armes o-  
 pen on the crosse. Make ioyfull all the  
 Angels and Court of Heauen with thy  
 conuersion : strike once the stroke with  
 God agaïne : make a manly resolution :  
 say with the old couragious souldiour  
 of



A notable  
saying of  
S. Ierome.

of Iesus Christ, Saint Ierome; If any Father stood weeping on his knees before me, and my Mother hanging on my necke behind me; and all my brethren, sisters, children, kins-folke howling on euery side to retaine mee in sinfull life with them: I would fling off my Mother to the ground; despise all my kindred, run ouer my Father, and tread him vnder my feete, thereby to runne to Christ when he calleth me.

31 Oh that we had such hearts as this seruant of God had: such courage, such manhood, such ferverent loue to our Master. Who would lye one day in such flauery as we doe? Who would cate huskes with the prodigall sonne among swine. seeing hee may runne home, and be so honourably receiued and intertained by his old Father: with so good cheere, and banquetting; and heate so great melody, ioy, and triumph for his returne? I say no more herein (deere brother) then thou art assured of, by the word and promise of Gods owne mouth: from which can proceed neither falshood nor deceit. Returne then I beseech thee: lay handfast on his promise, who will not faile: run to him now he calleth, whilest thou hast time: and esteeme not all this world

Luke 17.

world worth a straw in respect of this one act: for so shalt thou be a most happy and thrice happy man, and shalt blesse hereafter the houre and moment that euer thou madest this blessed resolution: and I for my part (I trust) shall not bee voide of some portion of thy felicity. At leastwise I doubt not but thy holy conuersion shall treat for me with our common Father, who is the God of mercies, for remission of my many sins, and that I may serue and honour him together with thee, all the dayes of my life: which ought to be both our petitions:

and therefore in both our names, I

beseech his Diuine Maiesty

to grant it to vs, for

euermore and euermore,

AMEN.

\* \* \*

*The end of this Booke of*  
**RESOLUTION.**





